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WATER-CURE

FOR

LADIES:

A POPULAR WORK ON THE HEALTH, DIET, AND REGIMEN OF
FEMALES AND CHILDREN, AND THE PREVENTION
AND CURE OF DISEASES;

WITH

A FULL ACCOUNT OF THE PROCESSES OF WATER-CURE;

Illustrated with various Cases:

BY MRS. M. L. SHEW,

REVISED BY JOEL SHEW, M. D.

PRACTITIONER OF WATER-CURE.

SECOND THOUSAND.

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PREFACE.

THE writer believes in "temperance in all things." To understand how to be thus temperate, requires an amount of physiological knowledge possessed by few. It implies neither more nor less than the best taking care of the health of the body. To do this, people must learn to *think for themselves*. The custom of society is not thus. By far too much, we have been in the habit of trusting our health to keepers whose profession and interest are not always most favorable. Physicians are employed to *cure*, not to *prevent* disease. Not so should it be; but

"All things are weighed in *custom's falsest scale*,
Opinion, an omnipotence, whose veil
Mantles the earth with darkness, until right
And wrong are accidents, and men grow pale
Lest their own judgments should beam too bright,
And their free thoughts be crimes, and earth have too much light."

In consequence of peculiar associations in life, the writer has had occasion to witness not a little in the common practice of medicine. She has consequently seen much of drugs, and has in her own person (and who has not?) *experienced* their effects. She has seen, and *experienced*, too, the wonderful effects of water. Water-cure is truly "a new world in the healing art."

Poisonous drugs have done incalculable injury. If the dead could speak, how many might truly say, in the words of the old epitaph, "*I was well. I took physic, and here I lie.*" But says one, "So Sir Francis Burdett could say, 'I wore

water-cure bandages, and here *I lie*." Did Sir Francis kill himself by water? According to the English papers, "The doctors say, he was a devotee of the water-cure, and overdid the matter by keeping himself incessantly bandaged in wet cloths." But it is to be very much doubted whether the matter was "overdone" with Sir Francis. It were easy for doctors to set up a bugbear in water-cure, by talking of *cold wet cloths and chilling wet sheets*, and the like, learnedly discoursing of things untried and not at all understood. But if water has power, (which it must have, to cure,) it can be, and *has been overdone*.

What have we for curative means in our country at the present time? Besides regular practitioners to almost any extent, in our various papers we find in abundance flaming advertisements of medicines, cures, and curers, all well and wisely attested. Then there are Life Pills, Hygeian Pills, Golden Pills, and Pills every thing; Panaceas, Elixirs, Pain Extractors, &c., &c. Then, also, those *infinitesimal* doses of charcoal, cuttle-fish juice, and the like, which, by the way, with good diet, drink, and firm confidence, do *truly* work wonders. There is also that strange agency by which it is pretended that a person, perhaps a youth not yet in teens, may be enabled *mesmerically* to describe any or all the internal organs of the body, to define its diseases, and to prescribe appropriate remedies. So it is; medicines and remedial means have been multiplied without number, and to what purpose, through water-cure, people are fast beginning to learn. Drug medicines cannot be depended upon. *Not one* of the whole number; and this is the true reason *why* they have been thus multiplied.

Here is a difference between water-cure and drug systems—a most important one. Water-cure rightly administered *is always entirely safe, and will do good*. Not so with poison drugs. Even in small doses they sometimes produce fatal results. They *always* produce diseased action.

Who does not know how frequently infants and children

have been drugged to death. We are not now speaking of physicians. But physicians often do injury with their drugs. Both the medicine and the food they recommend are often most pernicious. Contrast with the common treatment in medicine the following case :

It was that of a child seven months of age. This infant having lost its mother at its birth, a wet nurse was procured, such as was considered by the physicians to be a healthy one. The child was removed to a plantation, where ague and fever was common. After remaining awhile, the nurse was taken with the ague, and subsequently the child. Both had the disease severely. At the commencement the nurse (a young woman) was healthy and strong. Her diet and general regimen were, however, as bad as could well be ;—consisting much of bacon, fine bread, butter, gravies, *very strong tea and coffee, wines, &c.*, which things, also, the child was taught to take. The usual anodyne and purgative medicines were taken by the nurse, and given to the child. *At first*, the little one was the picture of health and cheerfulness. At seven months, in an almost dying state, it was necessary to take it from the nurse. Its eyes were glassy—its head languidly dropping upon the shoulder, and its naturally clear and white skin had changed to a uniform yellow, almost like that of a mulatto. Its lips were compressed, and of nearly the same color as the face. It was of course much emaciated—its cheeks hanging down, and its whole expression one of continual suffering. For weeks it had not been seen to smile. It was now put under the water-cure treatment, and at the same time weaned. The chill and fever took place every other day. At first, on “the well day,” wet sheet, sweating was produced, accompanied by various bathings. Never before had the child been given a drop of water. Now it took it greedily, and soon rejected its accustomed drinks. On the “sick day,” it being the *second* of the cure, very active treatment prevented the chill and fever, *and it was never allowed to return.*

Will any one say that quinine, or any other poison could have accomplished such a cure? It could easily have been given so as "to break the fits," but how much the constitution of the child would have suffered, is not pleasant for the writer to contemplate. It was very strongly recommended that quinine should *by all means* be given. A most obstinate habitual constipation, by drinking, bathing, and pure water injections, was also cured. The little girl is now one year old, with rosy cheeks, ruby lips, and all that is lovely and desirable in a child. Yes, she is even now before us, and her bright expressive eye and merry laugh tell of the wonders of cold water; and the physicians have acknowledged that they never saw so great a change in health and appearance, in so short a time.

Where opportunity offers, such cures can easily and safely be performed by any who are sufficiently acquainted with the human system, and the treatment by water; and by what means can the physical condition of our race be more effectually bettered, than by the universal spread of such knowledge, not only among men, *but among women?* In reference to the diet of this interesting child, it was early educated to take various improper things. At and before weaning, it was fond of cakes, sweetmeats, candies, and the like. It would not take bread at all, unless well buttered. Now it utterly refuses all these things. It is more fond of good fruit, bread and milk, than any thing else. It refuses the milk that is generally used in this city.

In this case an honored and experienced professor in one of our oldest medical colleges, strongly recommended *quinine* to break the fits, and *wine* to give strength. Respecting wine and other alcoholic preparations so often recommended and given in cases of children as well as adults, can any give a rational explanation *how* alcohol can act beneficially in the living system? It is a deadly poison, and so volatile that it at once permeates the animal membranes, and "~~spread~~ spreads itself throughout the body, in all directions."

to the most delicate parts, as the brain and nerves. Is it said that "it is a prompt diffusible stimulant, which has the power speedily to excite general organic action throughout the system?" We answer, such stimulation is but *temporary*, and is unnatural;—that the organic action is in the end lowered in proportion to the stimulation used—that the tissues are always poisoned and their vitality destroyed in proportion to the amount of alcohol taken.

If water-cure *is* in reality what we, its advocates, claim, what a discovery for the world will it prove to be! When its doctrines shall be understood by all, what advantages will it bring! Mankind will not then be under the necessity of ransacking all nature for medicine to cure. The rills, the running streams, the springs, the pure rivers, and crystal lakes, and the pure snow and rain from the clouds of heaven, how abundant their supply! The poor man with his wife, and little ones, though far away from society, and many of the so-called comforts of civic life, *can* have in abundance this best medicine. The water-cure teaches, too, that nature's wants are always few. How many an unfortunate family there is, who think hard of the ways of society, and of Heaven, and whose comforts are "like angels' visits," and yet who are habitually spending for their tea, coffee, tobacco, and various pernicious and life-destroying things, more than would be sufficient to make their condition comfortable. The plain and simple food and fruits, in general, so easily obtained and prepared—the pure water for ablutions and for drink—and the pure air of heaven to breathe, if understood, what health and enjoyment would they give?

The water-cure system is pre-eminently calculated to improve mankind in the preventing of disease. Respecting this there is but little known. In relation to our bodies, it is little understood how much *small* things go to make up a certain whole. It should ever be remembered that there is law in every thing. "A constant dropping wears

the hardest stone." The delicate snow flakes, too small to be appreciated, in time become a destructive avalanche; and the little rain, and snow, and dew, collect, until there is formed the mighty cataract. So a little medicine, tea, coffee, wine, and toddy, a little impure air, and a little neglect in cleanliness, quantity and kind of food, from day to day permitted, will, with inevitable certainty, if continued, sooner or later bring on terrific disease, and violent death.

An American medical reviewer on water-cure, in speaking of a work on the subject, says, "We are accordingly informed here that water *drank* in abundance, and externally applied, will infallibly cure diarrhœa, cholera, lock-jaw, tic doloroux, gout, consumption, &c., to the end of the melancholy chapter of ills that flesh is heir to." To thus infallibly cure, *drug* doctors have sometimes pretended, *drug quacks* often, but *hydropathists* never. Water-curers *do* pretend that by the system with water, all curable diseases can be cured, and some that are otherwise incurable; and that the cures can be performed more safely, and in a shorter time. If they are mistaken, let the profession, in the spirit of truth, by their doings, prove it. As yet, they have not.

To dig up from the earth, to extract and manufacture from vegetables, and from animal bodies, the vilest of poisons and pernicious substances which are made to act in the human stomach, circulation, and upon the delicate brain and nerves, is not very wise, if pure clean water is the best thing,—if it *will* respond to all indications. Than cold water to *drink*, and water to *cure*, if there are better things, we, of hydropathy, shall be glad to know it. Now we do not.

Physicians will not deny but that there is emphatically yet enough to learn respecting the human system, and the numerous agencies that operate in health and disease, if simple water is the best medicine. It *would* be an advantage to rid the mind of such a burden of the memory as is ne-

cessary in drugs. There is the far more noble attainment, —a knowledge of removing the *causes* of disease.

In connexion with the subject of health, a word the writer ventures to say on *beauty*. The influence of beauty has been recognised in all ages. Of its power we could not divest ourselves if we would. Its importance is clearly set forth in the Word of God. Among the captive children of Israel, to stand before the king, there were to be selected those who had “*no blemish*,” and were “*well favored* ;” and in the end they were distinguished for “*fairness of countenance*” and “*comeliness of person*,” as well as for wisdom. Can any one contemplate the personal appearance of our Lord and Saviour Jesus Christ, without the idea, that his bodily form and features were perfectly beautiful ?

Let it be remembered that all which tends to promote health, also improves the personal appearance, and that without firm health, there cannot be *true* beauty. There were certain kinds of food and drink which Daniel and his three friends would not defile themselves with. Nor do we believe there was any necessity for a *miracle* in their case. Those persons had doubtless always attended much to health. By general regimen it is easy to change the face and form so as hardly to be recognised.

A few hints we give. Daily ablution, suitable exercise, with always pure air to breathe both night and day, are indispensable. All hot drinks injure the teeth and debilitate the stomach. Tea and coffee color the teeth, render the complexion always more or less sallow, and at the same time make one nervous. Butter, all oily food and salt, affect the skin, causing pimples which are so common, and for which those quack medicines are so much used, and by which the skin is at the time made to appear a little better, but is always in reality injured. Pure soft water is always the best. Compressing the chest renders the face dark or pale. Tight sleeves throw the blood to the hands. Tight elastics obstruct circulation, and thus injure health and ap-

pearance. Hair tied too tight gives a disagreeable expression to the face. Too warm clothing, as is generally worn upon the back, causes weakness and pain of the part. Tight shoes, as all tight clothing, affect gracefulness and motion, as well as the health of the body.

With high hopes as to what the writer believes water-cure must soon be a means of accomplishing, in this country, this little book has been prepared. It has no claim to literary merit. The object has been to make a book that would be *practically useful*, and one that could be understood by all.

M. L. S.

*New-York, Fourth street,
June 20, 1844.*

ERRATA.

Page 18, 8th line, for "swollen" read "swol'n."

Page 52, 8th line from below, in a few copies, for
"chemical" read "chimerical."

Page 59, 16th line, for "proportions" read "properties."

Page 156, 11th line, for "often" read "frequent."

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Water=Cure for Ladies.

CHAPTER I.

Great Mortality of Infants and Children—It is unnatural.

THE fact, that so large a proportion of the human race die in infancy, or early childhood, has often been noticed by medical men and others. A late writer, Dr. Edward Johnson, of London, asserts that one half of civilized mankind die before the age of eight years. In some parts of the enlightened world, such mortality is very much greater than in others. For some years past, in this city, (New-York,) of the whole number of deaths, a little more than one half have been of children under *five* years of age. The proportion will not hereafter be so great, since we are supplied with such an abundance of pure water by the Croton water-works; and the subject, too, of the proper management of children, is fast becoming one of interest and attention. Of the larger cities in the North, the proportion of deaths among children has been greater in New-York than in

necessarily follow that this is true of mere animal enjoyment? Is not such enjoyment as great in the lower orders as in man? Undoubtedly! The ox, living upon his natural food, and the deer, and the buffalo, breathing the pure out-door air of heaven, each experience a high degree of such enjoyment, and one incomparably beyond that of man, in his present physiologically depraved state; for *they* live in accordance with Nature and its laws, but man does not.

To enumerate, in detail, the multitudinous causes that every where operate in civic life, to deteriorate man's nature, and to develop disease, would not conveniently come within the compass of a work like this. Such causes, and the means of their removal, as we proceed, will, however, frequently be treated of. The work we propose, is that of giving hydropathic or water-cure advice to mothers, on the health and management of themselves and their offspring. The water-cure system, far above all other systems, we like. Its good effects we have already seen in abundance. And more,—we have *experienced* such effects in our own person, and this too when all other known means had failed. Full well can we say, with the Greek poet, "*Water is the best thing.*" And right earnestly would we entreat all to understand fully, and to enter into the true spirit and import of the lesson, "Wash and be clean."

CHAPTER II.

*The Water-Cure, and other systems of Healing—
Opinions of various Authors—The Curative
Power—Objectors to Water-Cure.*

THE water-cure system, to use the language of a late writer, is “the new world in the healing art.” Its discoverer, Vincent Priessnitz, of Austrian Silesia, Germany, may well be styled the Columbus of Medicine. For his modest and unpretending virtues, for his generosity, liberality, and kindness to the poor and the suffering of humanity, long, long will his name be spoken of in praise and honor. The monuments already erected among those mountains where he resides, and where the honor was his, to make a discovery which, though as simple as could well be—as easy, once known, as the experiment of Columbus with the egg, but one which will operate more powerfully in relieving the physical sufferings of mankind than any and every other which has ever been made, are evidences that *some* there are who appreciate him. Thousands of sufferers have there found relief. There are, it is true, to be found those, and among the so-called wise of

earth, who call it a foolish thing to ascribe such effects to simple *water-cure*. Full ready are they to class it with the many delusions with which the healing art has teemed so largely—delusions of which, in the language of the poet, it has been well said that,

“ They in turn, appear to make the vulgar stare,
Till the swollen bubble bursts, and all is air.”

We did not design, in the beginning, to make a *critique* upon our keepers of the public health, the physicians ; but how is this, doctors ? How is it that so many, like one who had been severely afflicted for years, and who, as we read, had “ suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse ”—how is it, we ask, that so many of such persons are cured ? That many have been, you will not deny. Is it all through imagination, marvellousness, tractoration, mesmeric medical intuition ? If you say it is,—we answer, without hesitancy, the powerful sweating, the *double* agency of the ridiculed wet-sheet, the various bathings, the efficient douche, the washings, internal and external, which truly so often make one clean, the pure out-door air of heaven, the appropriate exercise and diet, and more, which is all implied in this primitive treatment,—the *water-cure*,—*you do not yet understand*. “ Who shall decide when doctors disagree ? ” is the trite but meaning old adage.

May not women, if they are capable? So we think, or we would never venture to write a book on such a subject as this.

Hoffman, a German physician of note, long ago truly said, that "if there exists any thing in the world that can be called a *panacea* (a universal remedy) it is pure water; first, because it will disagree with nobody; secondly, because it is the best preservative against disease; thirdly, because it will cure agues and chronic complaints; fourthly, *because it responds to all indications.*" A practitioner and author of our own day, after lauding in high terms the same agent, pure water, closes by saying, "It has sometimes appeared to me that I could fulfil almost every indication by the use of water; vomit, purge, sweat, strengthen, and thus cure all fevers, &c. But we must not simplify too much, lest we destroy our business *too soon.*"

Hippocrates, the great father of medicine, we are told, used water much in his treatment; and so have other great physicians. But as drugs became more and more numerous, the abundant fluid, which may well be said to be "Nature's medicine," was most sadly neglected. Man, in his eagerness to find out some catholicon, some imagined universal remedy, wandered far from the simple and always truthful guide, Nature. Consequently the forms of drugs, almost innumerable, have been used in the practice of medicine; and with what degree of success, some among

physicians have honestly told us. One says, "Avoid medicine and physicians, if you value your health." The distinguished Doctor Benjamin Rush said to the world, "Those physicians generally become the most eminent who have the soonest emancipated themselves from the tyranny of the schools of physic. Dissections daily convince us of our ignorance of the seats of disease, and cause us to blush at our prescriptions. What mischief have we done, under the belief of false facts and false theories? *We have assisted in multiplying disease; we have done more—we have increased their mortality.* I will not pause to beg pardon of the faculty for acknowledging, in this public manner, the weakness of our profession. I am pursuing truth, and am indifferent whither I am led, if she only is my leader."

Magendie, who is well known to the medical world, said that "the existing system of medical study confers trifling good on society,"—that the plan hitherto pursued in the study of medicine has been too narrow ever to lead to those happy results that dignify an age by improving the condition of humanity,"—that "the science of medicine is almost the only one characterised by *uncertainty and chance*," and that "the prevalent mode of treating disease harmonizes admirably with, and is quite as senseless as the methods of reasoning in pathology. The practitioner mixes, combines and jumbles together vegetable, animal,

and mineral substances ; administers them, right or wrong, without for a moment considering the *cause* of the disease, and without a single clear idea of the why and wherefore of what he does."

In full view of an abundance of such testimony as this, we need not wonder that the so-called "science of medicine" has done so little in alleviating the sufferings of mankind, nor that, as physicians and medicines increase, so disease and its forms multiply—than which nothing is more true, or more easy of proof. It is, then, nothing surprising that there should be such strange and contradictory *theories* in medicine—such a heterogeneity of opinions ; nor why some powerful mode of treatment, which comes up and gets to be a hobby, runs on a few years, or perhaps longer, and then gives place to some other mode directly its opposite ; and physicians come to declare that patients lived in very spite of the treatment adopted. Why one physician says, in a certain case, such a mode must be adopted—and another the contrary. Why, in low fevers, one famous practitioner adopts uniformly the *stimulating* treatment, and another just the reverse, (each curing his patients.) By the way, our primitive philosopher, Priessnitz, is decried as being an "illiterate peasant," "an ignorant hind of the Silesian mountains," "one who is not able to give to his reasonings a scientific form of expression," and the like. True, he is, in the common acceptation of the day, *unlearned*, and his theories have somewhat of

rudeness about them. But although he simply says that the use of cold water cures diseases by *strengthening the general health and fortifying the system ;*" that "water has a tendency to bring *bad stuff* out of the system," yet, if we mistake not, these statements are not less correct than the best ever made by medical men. Priessnitz, however, says comparatively but little ; he *thinks* and *acts* much. And such has been his success, that none other has ever equalled him in the praiseworthy avocation of curing disease, or rather, as he professes, *in assisting the inherent energies of the system to throw off its own diseases*, which it always must. The expression generally used is, "Such a medicine cured such a disease." This is entirely wrong. The medicine *may assist*, but does not *cure*. Disease is not a living thing within, as many seem to suppose, which may be killed and driven out. It is *disordered action* in the system or some of its parts which we have to contend with.

We think these objectors to the water-cure system can hardly be well acquainted with some of the theories which are propounded by some of the most eminent of the profession, or else such objections would not be urged against Priessnitz. Take for example the theory respecting the action of calomel or mercury upon the system, as given by the very learned and celebrated Boerhaave—the one who nobly declared that his best patients were those who had the Lord for paymaster—the

poor. The theory was this, that the globules of the metal acted upon the system through the circulation in the same way that shot act to cleanse the inside of a bottle by shaking. This is probably about as good a theory as medical men have been able to give on the action of that *medicine* as it is called.

The practice, or so-called *science* of medicine, has been little else than one of *experiment*. Formerly it was called the *theory* and practice of medicine. Latterly, with less propriety, the *science* of medicine. The art was commenced by experiment. Far back in history, it was customary for tablets to be written and put up, similar to what is sometimes done in churches latterly, only the tablet was designed to show the treatment of the disease. The patient had such and such symptoms—took such remedies, and died thus and so. At other times the sick were placed upon beds in the streets (a practice much better than the one now so common, of closely confining patients in unventilated rooms,) so that they could be interrogated by, and for the benefit of those who should pass by. This was done in reference to the symptoms, and the length, progress, and standing of the disease, and of the various effects of the curative means employed. And even at the present day it would be a matter of no little surprise to those who have been in the habit of regarding the healing art as a *science*, if they would, for instance, pass through the wards of a hospital, and note

carefully, from day to day, the treatment, to see how much of it is mere empiricism or experiment. "We will try such a medicine," or such a combination, and in such a dose, and see what the effect will be. If, by virtue of the "*vis medicatrix naturæ*," the curative power of the system, or if this power, assisted by the medicine, should be found to have produced a change for the better: "Lo! the *medicine* has done the work!" What wonders the *medicine* has done!" But, suppose there is a change for the *worse* in the case, which so often takes place, through the agency of the medicine purely, behold, the case is a *bad* one, and the patient dies, notwithstanding such good remedies have been employed.

Such being the tendency of the existing system of medicine, and of the habits of medical men, is it surprising that there should be those of its kind who should brand it as one "conferring trifling good upon society," one "that is characterized by *uncertainty* and *chance*," that it would be better for mankind if there existed not a particle of medicine on the earth? Verily it is true, that if *all* medical practice were at once cut off, and discontinued, there would be less disease, suffering, and premature death. Even leaving all the pernicious, life-destroying influences in the dietetic and other habits of society, as they now are, disease would be less common and violent. Nature, by her own inherent energies, would be better able to accomplish the work. This, in fact, she

always must, since in all we do, we can only *assist*. And is it not a thought which should inspire us with gratitude and confidence, that there is in our frail bodies such a power constantly at work, —ever watching an opportunity in which to act—to restore those energies of the system which, by our multitudinous excesses and improprieties, we so often cripple and break down? Even when the day is so often spent in the habitual violation of the laws of health, in the various abuses of the body, and night comes upon us with its oblivion of transgressions, this curative power, with renewed energy, sets to work in repairing those injuries received, in restoring those energies lost, so that when we awake to the morning light of another day, we feel so restored, refreshed, and invigorated, that we should hardly know, by our feelings, that the day previous had been spent in any way but that of obedience to the laws of life and health. Such is the nature of this most wonderful power, and in it who does not see the wisdom, goodness, and benevolence of God?

In all we have thus said we would *not* have it understood, that it is our care or design to make war upon the medical profession—to set up a fault-finding disquisition; for, in the very midst of this profession we have lived, and those we most love and honor are of its kind: a husband, a father, now each in active life, and an honored grandfather, now no more, whom we well remember, and, as he took his only grand-child from house to

house, in his carriage, among the country poor, how he used to place buckets of water at the bedside of his fever patients, and this in direct opposition to the opinions and practices of the profession of which he was a member. Gladly would we see the profession do its best—its thorough work—confer its best good on society, and prove a blessing instead of a curse. It is not a *class* we are contending with, but their *errors* we would remove. We would most gladly see the profession, and the world, far in advance of what they now are, or ever have been, in knowledge respecting the laws of life, health, and disease. And, in particular, would we have mankind throughout understand and so obey the laws of life and health that they would seldom need the services of a physician. Now and then only—a wound dressed, or a broken limb set, and the like, would be all that we should need. And then, if life's laws were observed, how much more quickly would Nature restore her injuries than in her present enfeebled, dilapidated condition? How many injuries and diseases now terribly fatal, would then be quickly removed?

It is said that an ancient king made such laws that physicians should be paid in proportion to the *health* of the people. This was wise. The good man Boerhaave said, that a physician should never place himself in circumstances which might make it necessary for him to pray that people might be sick. He should have some independent occupa-

tion other than that of treating disease. Now we are not going to set about a task for which we are not qualified, to advocate the doctrines of "*Association*," a movement of the day, by which if it shall succeed, *all* will be sure of a "permanent home, a sufficiency of food, clothing, and the conveniencies and comforts of life, and have equal opportunity for education throughout;" a movement by which "all wars, all oppression, shall be banished from society, and the world." Most certainly, if such a state of things could be, it would be far more favorable, as it regards health and the practice of the healing art. But all this, and like considerations, we leave for others to decide.

We have said we did not "design war" with the medical profession. Even if we were a little excited to revenge, by way of the injuries received through eminent physicians and their drugs, we would take a more philosophic course. We would have the people, the *entire mass* of society, so understand the laws of life and health, and so live, that they would seldom need the physician; and, as for trafficking speculators in pills and poisons with which to heal, and for those who are as honest as any can be, although drugs we so deprecate, we would not have their *business* destroyed merely as *suck*. Our philosophy would teach us that it were better to persuade all to be teetotallers in drugs; and in this way such business would be at an end. And so we would say in reference to

the selling of intoxicating liquors, of which so much is now being said and done. We would not advocate any thing that looks at all like legislative compulsion. We would have mankind understand the true *why* and *wherefore* for being temperate ; and thus there would be no venders, for the good reason, that there would be no buyers. This is the true way to reform.

The water-cure system is a better one than mankind are ready to receive. All along, from its very commencement, there has been set up against it the strongest opposition. At first, when Priessnitz had accidentally discovered that water, to cure, was the best thing, he was suspected of imposition, (so common is it in the healing art) ; and physicians, and others, could not conceive that such cures could possibly take place, unless there was some wonderful agent at work other than pure water. Accordingly, we are told that he was prosecuted, (the laws of the country being severe upon quackery,) for having, as was alleged, some secret remedy in the *sponges* used. The sponges were examined, and, to their surprise, nothing found. At length, after much misrepresentation, ridicule, and persecution, he was permitted, under sanction of his Government, to go on in his laudable doings ; and with what success, the world is well beginning to heed.

So much had people become habituated to taking nauseous *drugs*, and so necessary did they consider them to be, that it was past all concep-

tion that *water* could have any considerable efficacy in preventing disease, and assisting Nature to cure. And so it has been throughout civilized society. Far, and strangely, had mankind wandered from the simple means of Nature. The kingdoms, animal, vegetable, and mineral, have all been searched, and their contents largely used in disease. And in all the variety of forms and combinations thus made, who does not know to what a fearful extent they have been tried? Yet, of the products of these kingdoms, there are not any, not a single one, as good as “pure cold water,” “*Nor*,” in the language of a very recent writer, “*can any possible combination of substances, animal, vegetable, mineral, each or all, be made, which will, in any way, compare with it.*” Well might the learned Hoffman declare, “that no remedy can more effectually secure health, and prevent disease, than pure water”;—“and that if there exists any thing in the world that can be called a universal remedy, it is pure water.” And Dr. Cheyne, of England, that “*water alone is sufficient and effectual for all the purposes of human wants and drinks.*” And Faust, Zimmerman, Parr, and others, “That pure cold water is the most useful and healthy beverage for man”—“that it cools, thins, and clears the blood”—“keeps the stomach, head, and nerves in order”—“makes one tranquil, serene, and cheerful.”

The water-cure system, more than any other, implies *the prevention of disease*. This is as it

should be. The pure cool air—the daily appropriate exercise and ablutions—the total abstinence from *all* stimulating and exciting substances—the plain cold food—in short, the *apostolic* temperance which it always implies, tends, in a manner most efficient, to promote health, and to prevent disease. It involves no more nor less than a general removing of the *causes* of disease. This was the aim and object of the great Hippocrates. His remedies were few and simple ; and probably none before Priessnitz ever practised with greater success than he.

CHAPTER III.

Preservation of Health—Bathing.

So numerous are the pernicious and health destroying habits, customs, and practices of civilized man, that one is at a loss to know where to begin or where to end. We shall, however, in this, our Water-Cure for Ladies, give some general rules in regard to the preservation of health. In the present state of things, it is necessary that we daily live in a state which we may, with propriety, be termed a perpetual one of the water-cure. One thing of the utmost importance, and which cannot be too strongly recommended, is, that *ablution* of the whole body should be daily performed, and this, too, by *every* individual, old and young, without exception. What! should females practise bathing at *all* times? says one. Certainly. Because of indisposition, should they discontinue their daily bathing? Does Nature thus indicate? Should not the body, at such times, be left free from obstructions—the pores open? We can truly say, both from experience and observation, that by thus continuing ablutions during their in-

disposition, they will be far less susceptible to cold, and relieved, in a great degree, from the ailings and pains to which woman, in the ignorance of her physical nature, has become subject. And thus the necessity for those life-destroying opiates, now so often and anxiously sought and taken, would be prevented. It should be remembered that physicians do not deny but that those opiates are always taken at the expense of future suffering. But bathing should always be performed judiciously. The person who is not accustomed to it should commence cautiously. Suppose a person who is weak and nervous, and confined to the room, or perhaps to the bed, wishes to commence bathing. If the individual have strength, let her commence in the morning, on awaking, at which time the circulation is equal, and the temperature somewhat raised. Let there be a thorough rubbing of the whole body with a coarse wet linen cloth, tolerably well wrung out. Let this be done quickly, and then immediately followed by a dry cloth, or crash towel, until the whole surface is completely dry and warm. The "*rubbing wet sheet*" is by some preferred, because when thrown around the body, it seems to be more comfortable, by keeping off air, which may be in motion, from the body; air in motion, is apt to give an uncomfortable sense of chillness. This is certainly a very safe and excellent way of bathing. When a shower bath of pure water can be had, or a plunge bath, it will be best for most persons to use these, as they are

more thorough ; still, the rubbing bath, energetically performed, is a good one, and incomparably better than none—and it may be taken by all, wherever a *little* water can be had. In travelling, when fatigued, we can often refresh ourselves, in a degree which will astonish those who have not tried it. Bathing, as a general rule, should be performed only after digestion, that is, not within less than about three hours after the meal. It is always safe and beneficial when a feeling of warmth and pleasantness immediately succeeds. If there is any possible bad effect from the bath, it may, with certainty, be known, by headache, chilliness, or pains. The bad effect will also take place soon, if at all. No one need, in the least, fear any remote injurious effect. It comes on at once, if at all.

Some object that bathing takes too much time. This is only a delusion. It would be better to spend that much less time in bed. In general, *a few minutes only* is all that is required, or even *allowable*, for a bath. Some, from the *pleasantness* experienced, have been inconsiderate, and have continued too long. Water is a powerful agent, and may be made to produce serious results. So it was in the case of the Englishman in the Russian bath. After the sweating, the Russian knows, by experience, that rolling in the snow, or plunging into cold water, is not only necessary, but agreeable. But at the same time, he has learned, that such practice can be continued

safely, only a *very short time*. The Englishman, finding it so exceedingly pleasant, continued *too long*, and thus lost his life. It is not uncommon for young ladies of this city to remain in the plunging bath (in such weather as they find it agreeable) for an hour or more, and to come out chilled, and with their lips and finger nails blue; when, if they had remained a reasonable length of time, they would have come from the bath refreshed and benefitted, both in health and appearance. Such irregular and inordinate bathing is sometimes the cause of serious and lasting illness.

The early morning, we have said, is the *best* time for bathing. It should not, as a rule, be practised when the body is *very cool*, or when *fatigued*, or when there is *general or copious perspiration, from exercise*. At other times, after digestion is sufficiently progressed, it may be safely practised. Those who are weak, and fear to commence all at once, may safely begin by going over a part of the body at one time, more the next, and so on.

Whatever kind of bath we adopt, it is necessary that there be much friction and rubbing. Take a person who is on a sick bed, whose skin is all cold and inactive, (and many such there are, especially in allopathic and homœopathic practice,) give such a patient a well-regulated "wet cloth," and then dry, rubbing, and especially on the strong parts of the body; and any who have not seen the good effects of this natural and powerful *tonic*,

(for such it is emphatically,) will be surprised at the good effects thus easily produced. How pleasant and refreshing it is, every one knows, to wash clean the hands and face, of a morning, and how *unpleasant*, to omit such practice. Precisely so with the whole body, when once accustomed to it.

CHAPTER IV.

*Diet and General Regimen—Interesting
Historical Facts.*

WHAT shall we eat, and what shall we drink, are important as well as interesting questions. Among all writers on health, the subject of diet has, very properly, received a large share of attention. It is a subject as yet, in general, little understood; and, notwithstanding its importance, and the attention it has received, there is great diversity of opinion respecting what constitutes the best diet in different circumstances. It is very certain that the world is not yet right, as regards diet. If it were, the one half of the race would not die in the early morning of life, and the other half live to little else than suffering, disease, and *unnatural* death. How few among mankind ever enjoy any thing like *uniform* health, and, in a good old age, retain, as is natural, the unimpaired faculties and powers of mind, until the vital principle yields, and the body is at last composed “in the dreamless sleep of death, without a struggle—

without a pain." Such a view of life and health being the true one, it need not surprise any that we attach great importance to the "taking care of the body," nor that we should inculcate that the world must greatly improve, and change the diet and general regimen, ere they can live in the true enjoyment of health, and die aught but *violent* deaths.

The dietetic rule of the greatest importance is that which relates to *quantity*. Mankind are in the habit of taking by far too much nutriment. This excess, on the whole, is certainly the greatest cause of disease, and abridgement of life. Food is generally prepared in a too concentrated form, thus tempting the appetite, and leading to excess. If our habits were in general correct, and our food simply prepared, and without the usual multiplicity of forms, combinations, and concentrations, the appetite would better regulate the quantity. Thomas Jefferson said, "We never regret eating too little." There may be cases where persons have temporarily restricted themselves too much in food. But all such cases are exceedingly rare exceptions.

There is also much error in regard to dietetic *changes*. It is generally considered unsafe to make great changes very suddenly. But what habit is more powerful than that of alcoholic stimulation? Perhaps that of stimulation by tobacco is more difficult to overcome. But the drunkard does not die in making the change. His

feelings are at first uncomfortable. Yet "Nature," as Priessnitz says, "will always acknowledge the help given her": other things being equal, there is soon a decided improvement in health, strength, and bodily enjoyment. And the same principle holds good in all kinds of stimulation; that is, in the use of all substances that stimulate merely, without contributing in any applicable degree to *nourishing* the body,—such as all alcoholic drinks, opium, tobacco, in every form, tea, coffee, spices, salt, &c. These substances we are taught to use, merely from habit and feeling, and not from any good reason *why* they should be used. So it is throughout. Mankind, in these things, do not *reason*. Do not require us to *think*, they say; wine makes us *feel* strong, the opiate quiets the nerves, dispels pains, and causes sleep, the coffee gives strength in the morning, and tea makes us bright and wakeful at night. Tell us not, therefore, that these, and like substances, are secretly undermining the health, or poisoning the vital structures of the body, when we have evidence so indubitable as this.

But some are always ready to say, "What, deprive us of the good things that God has given?" Truly, what delusions, what errors mankind may be led to adopt! The unfortunate drunkard is hated by the world, because he acts from *feeling*. *His* philosophy is as good as *theirs*. The habit is apparently a worse one, but not always more

destructive. "Exceess in *drinking*," said Hippocrates, "is almost as bad as exceess in *eating*."

If people would earefully observe facts, and not be so guided by appetite, it would be easy to determine what kind of diet and general regimen is best adapted to the constitution. History furnishes an abundance of facts, to set the world right. A few such may be given. These facts are instructive, as to what constitutes the best diet and general regimen, in reference to general health, to the mind, and the morals, and to the prevention and curing of disease.

Of the natives of Piteairn's Island, it is said: Their diet is very simple, consisting almost entirely of fruits and vegetables. They rise early, and take much exereise in the open air. Their dress is simple, of their own manufaeture, and so fitted as to admit of a free circulation of air over the whole body. Their strength and agility are so great that the most expert English sailors can not match them at wrestling, boxing, or carrying weights. Siekness of any kind is very rare among them. The females, to some extent, assist in the cultivation of the soil, are extremely agile, and nearly as muscular as the males. Their child-births take place mostly in the right time. Their labors are safe, easy, and of short duration; and the women all understand the art of midwifery. The infants are generally bathed three times a day, in cold water. It is proper also to mention that the young of both sexes are trained up in habits

of industry, virtue, piety, and religion. The young women are particularly beautiful. "A young girl," says Capt. Pipon, "accompanied us to the boat, carrying on her shoulders, as a present, a large basket of yams, over such roads, and down such precipices, as were scarcely passable by any creatures except goats, and over which we could scarcely scramble with the help of our hands; yet with this load on her shoulders, she skipped from rock to rock like a young roe." Their innocence and simplicity is thus described: "By our bedside had already been placed some ripe fruits, and our hats were crowned with chaplets of the fresh blossoms of the nono, or flower-tree, which the women had gathered in the freshness of the morning dew. On looking round the apartment, though it contained several beds, we found no partition, curtain, or screens: they had not yet been considered necessary. So far indeed from concealment being thought of, when we were about to get up, the women, anxious to show their attentions, assembled to wish us good morning, and to inquire in what way they could best contribute to our comfort, and to present us with some little gift which the produce of the island afforded."

Among the peasantry of Russia, it is not uncommon to find persons from 100 to 120 years of age. Both sexes, old and young, are much in the habit of bathing. Sickness is rare, and rheumatism comparatively unknown among them. There are seldom any medical men in their vil-

lages. Their diet is, for the most part, coarse unbolted rye bread. They labor often from sixteen to eighteen hours a day, with great power and activity, eating only about one pound of their black bread, with a small bunch of garlicks. The men of eighty and ninety years will do more labor in loading and unloading ships, than the middle-aged Englishmen or Americans. They are said to be full of agility,—singing with all the buoyancy and blithesomeness of youth.

The Greek boatmen are very athletic, and are said to be the most active and cheerful people in the world. Their food is mostly coarse bread, with grapes, raisins, or figs.

The biographer of Howard, the philanthropist, says: “In the period of fifteen or sixteen years, he travelled between fifty and sixty thousand miles, for the sole purpose of relieving the distress of the most wretched of the human race. The fatigues, the dangers, the privations he underwent for the good of others, were such as no one else was ever exposed to in such a cause; and such as few could have endured. He often travelled several nights and days in succession, without stopping, over roads almost impassable, in weather the most inclement, with accommodations the meanest and most wretched. Summer and winter, heat and cold, rain and snow, in all their extremes, failed alike to stay him for a moment in his course; whilst plague and pestilence and famine, instead of being evils that he shunned, were those with which

he was most familiar; and to many of those horrors he voluntarily exposed himself; visiting the foulest dungeons, filled with malignant infection,—spending forty days in a filthy and infected lazaretto,—plunging into military encampments where the plague was committing its most horrible ravages,—and visiting where none of his conductors dared to accompany him.”

Howard, after his great experience, and having been thus much exposed to disease, in its worst of forms, near the end of his life, recorded in his diary, “I am firmly persuaded as to the health of our bodies, that herbs and fruits will sustain Nature, in every respect, far beyond the best flesh.” Through the whole of his philanthropic course, Howard lived upon a rigidly abstemious vegetable diet.

The following has been published as an abstract from an account of an extensive experiment in general regimen, made at the Orphan Asylum of Albany:

“The institution was established about the close of the year 1829, or the beginning of the year 1830. Shortly after its establishment it contained 70 children, and subsequently many more. For the first three years the diet of the inmates consisted of fine bread, rice, Indian puddings, potatoes and other vegetables, and fruit with milk; to which was added flesh or flesh soup, once a day. Considerable attention was also paid to bathing and cleanliness, and to clothing, air, and exercise,

Bathing, however, was performed in a perfect manner only once in three weeks. Many were received in poor health, and not a few continued sickly.

“In the fall of 1833 the diet and regimen of the inmates were materially changed. *Daily ablution of the whole body*, in the use of the cold shower or sponge bath, or, in cases of special disease, the tepid bath, was one of the first steps taken; then the fine bread was laid aside for that made of unbolted wheat meal, and soon after flesh and flesh soups were wholly banished; and thus they continued to advance, till in about three months more they had come fully upon the vegetable system, and had adopted reformed habits in regard to *sleeping, air, clothing, exercise, &c.* They continued on this course till August, 1836, when the results were as follow:—During the first three years in which the old system was followed, from four to six children were continually on the sick list, and sometimes more. A physician was needed once, twice, or three times a week, uniformly, and deaths were frequent. During this whole period there were between thirty and forty deaths. After the new system was fairly adopted, the nursery was entirely vacated, and the services of the nurse and physician no longer needed, and for more than two years no case of sickness or death took place. In the succeeding twelve months there were three deaths, but they were new inmates, and were diseased when admitted,

and two of them were idiots. The Report of the Managers says, 'Under this system of dietetics the health of the children has not only been preserved, but those who came to the asylum weakly have become healthy and strong, and greatly increased in activity, cheerfulness, and happiness.' The Superintendents also state, that 'since the new regimen has been fully adopted, there has been a remarkable increase of health, strength, activity, vivacity, cheerfulness, and contentment among the children. The change of temper is very great. They have become less turbulent, irritable, peevish, and discontented, and far more manageable, gentle, peaceable, and kind to each other.' One of them further adds, 'There has been a great increase in their mental activity and power; the quickness and acumen of their perception, the vigor of their apprehension, and the power of their retention daily astonish me.'"

The following is a statement given by a teacher in Germany. In this school the diet was chiefly of bread, vegetables, fruits, and milk. Cold bathing was also duly practised :

"I am at present the foster-father of nearly seventy young people, who were born in all the varieties of climate from Lisbon to Moscow, and whose early education was necessarily very different. These young men are all healthy : not a single eruption is visible on their faces : and three years often pass during which not a single one of them is confined to his bed : and in the twenty

years that I have been engaged in this institution, not one pupil has died. Yet I am no physician. During the first ten years of my residence here, no physician entered my house; and not till the number of my pupils was very much increased, and I grew anxious not to overlook any thing in regard to them, did I begin to seek at all for medical advice. It is the mode of treating young men here which is the cause of their superior health; and this is the reason why death has not yet entered our doors. Should we ever deviate from our present principles—should we approach nearer the mode of living common in wealthy families—we should soon be obliged to establish in our institution, as they do in others, medicine-chests, nurseries, &c.”

In 1832, when that most fearful disease, the cholera, was daily expected in this country, the subject of diet and general regimen was one of agitation. All were eager to know what course was best to enable the body to resist, if possible, the terrible epidemic. Both in Europe and this country it was generally believed that a “generous diet,” embracing a full share of flesh-meat, flesh-soups, with the use also of alcoholic stimulants, wine, brandy, gin, &c., and with strict abstinence from fruits and vegetables, would best enable the system to resist the disease. A very considerable number of persons, however, were persuaded to take a different course—abstinence from flesh-meat and flesh-soups, and from all alcoholic

and narcotic substances,—and at all times to observe, judiciously, rules in regard to bathing, exercise, clothing, quantity and quality of food, the indulgence of the natural appetites and passions ; and of those who pursued such a course in the city of New-York, there was not a single death by cholera, and but two or three instances of slight attack.

Such are a few of the many interesting facts with which a volume could easily be filled, and which clearly indicate to what an extent the health of the body and the condition of the mind are influenced by diet and general regimen.

CHAPTER V.

*Stimulants, Narcotics, and Condiments.**Salt.*

WE shall be considered eccentric in the extreme if we state fully our convictions respecting this substance. So universally has salt been used as an article of diet, that it is considered indispensable to our existence. This substance is used, even by those who have given attention to medical and physiological subjects, more from *mere habit* than from any good reason *why*. "How *unpalatable* every thing is without it," is the common expression.

The facts in regard to the *dietetic* use of salt, according to Dr. S. Graham, are these : 1. Salt is wholly innutritious ;—it affords no nourishment to any structure or substance of the human body. 2. It is utterly indigestible ;—it enters the body as a mineral substance,—it is absorbed unchanged, as a mineral substance,—it goes the rounds of the general circulation as an unassimilated, mineral

substance, and is finally eliminated from the body, through the kidneys, lungs, skin, &c., as an unasimilated, mineral substance. 3. Its acrid quality is offensive to the vital sensibilities of the organs,—always causing vital reaction or resistance ; and *this vital reaction constitutes the only stimulation ever provided by salt* ; and is, therefore, always attended with a commensurate degree of irritation and vital expenditure, and followed by a correspondent degree of indirect debility and atony ; and consequently it always and inevitably tends to produce chronic debility, preternatural irritability and disease ;—the stomach, intestines, absorbents, veins, heart, arteries, and all the other organs of the system, are always irritated, exhausted and debilitated, by its presence. 4. It never, in any measure, promotes digestion nor any of the assimilating functions of the system ; on the contrary, it always retards those functions, and is unfavorable to all the vital changes.

The scripture argument, in favor of salt, cannot be brought to bear upon the question in any way to favor its dietetic use. Salt when good, according to scripture, is certainly a preserver—an antiseptic,—a retarder of decomposition or putrefaction ; and “good men have a like effect upon the moral world. But when salt has lost its *antiseptic* property, it is good for nothing :—and when men who profess to be good exert no *antiseptic* influence on the moral world around them, they are like salt that has lost its savor.”

Salt is a powerful medicinal substance, and if medicine other than water *must* be used, this in certain cases is one of the best. Should it be admitted, (which we do not,) that medicine is thus needed, it would not follow that salt were better used dietetically. The very idea of *medicine*, in the common meaning of this term, would be an argument against its dietetic use.

But we are told both by the professional and the laity, that salt is so abundant in nature—and that animals *naturally* take salt. It is known that animals never take of the salt water of the ocean; nor do they lick the stones, grass, &c., upon which the salt may be deposited. Salt is by far the most prominent ingredient in the water of the ocean, so that it would be reasonable to infer that if salt were natural or necessary, as is supposed, animals would instinctively take it where so easily obtained. Then we are constantly told of the “deer-licks” of the west and elsewhere. In reference to these, we have not been able to obtain any chemical analysis of such springs. We have from good authority, however, that such springs are more *brackish* than saltish, and that salt is not the prominent ingredient in such springs. Nor are we entirely certain that animals resorting to these springs partake of the water, whatever it may be. There are other reasons why animals should thus gather about cool watery places.

That animals may be trained to relish salt or

any other stimulant, cannot be denied. But if it were necessary or best for animal existence, or if it were necessary for medicine, it may well be asked, why are salt springs so seldom found? why not within the reach of all animals? Most decisively, leaving the water of oceans and seas out of the question, which they will not take, comparatively but a very small portion of wild animals could in a state of nature ever have access to salt. This would be in direct contradiction to all the analogies of nature.

Since this matter has become a question, some of our farmers have made the experiment with animals, by keeping them entirely without salt. Sheep on farms and in fields, side by side, have been thus reared; and it is the universal testimony, where such experiments have been made, that animals invariably do best *without* salt. A friend was lately personally informed by a highly respectable and well known clergyman of Ohio, that for years his animals had not had salt; nor would they take it if offered. He stated unhesitatingly that they thrived better without it; that when unaccustomed to it from the first, the mother also not having salt, they always refused it; that he had during the past year thus reared a calf which brought the first premium at a fair of the country around. If cows that are kept without salt are made to eat it by mixing it in their food, it is found to be true that a decided decrease in the quantity of milk is the result. There is no mistake in this

matter. If it is true that animals at salt licks do take salt, we see no good reason why the taste may not be acquired. Animals can be easily *trained* to the use of salt. If for any reason they should be induced to frequent such spots, gradually they might get the taste in various ways, until the stimulating effect inclines them to seek it.

It is a mistake to suppose that food cannot be *relished* without salt. Doubtless there are substances used, the disgusting taste of which is somewhat bettered by the more tolerable one of salt, and yet it is true in those cases that the salt, as it always must, takes its specific action upon the system. But in the use of all proper substances for human diet, let any one carefully make the experiment of abstaining wholly from salt for a few weeks, or at most a few months,—they will find that there is higher gustatory enjoyment than with the salt. We will not pretend to say but that the stomach may be brought into such a state, that by discontinuing the use of salt there might very *temporarily* be induced a state of depression or atony of the organ, as has by some been contended; but this we even doubt. The tendency of salt is to resist decomposition. Now, digestion, although a process peculiar to itself, is a species of *decomposition*. It therefore follows that salt must in some degree resist digestion. This resistance, it may be said, is more than overcome by the stimulus given the stomach. But facts prove the contrary. Let a person, who has

been accustomed to salt from infancy, and his parents also before him, so that there is all the power of habit possible, make this experiment; one day he dines upon certain kinds of food seasoned with salt; the next day, under the same circumstances precisely, he takes the same *kind* and *quantity* of food without salt. The digestion of the last meal will be found to progress altogether more pleasantly than the first. Any one can easily make the experiment, and, if rightly conducted, will find this result certain. We are informed by a physician from Paris, that there is a certain order of convents in France, where the inmates have been in the habit for centuries of abstaining wholly from salt, and also from animal food. This is done as a matter of *penance*, and it is notorious, that such persons are remarkable for permanent health and long life. There are certain Indian tribes who use no salt, and who are yet strong and healthy—remarkably so; so that whatever may be said by chemical physiologists and others of the necessity for taking this stimulant into the stomach, and thus into the circulation, facts plainly prove that this supposed necessity is chimerical, and does not exist.

“It is well known,” says Dr. S. Graham, “that sailors and others, when confined for a considerable time to salted food, become afflicted with scurvy, always a very distressing and often a very fatal disease. From careful and extended experience, I am strongly pressed to the conclusion that the

use of salt is largely concerned in the production of cancers and other glandular diseases of the human system—that it exceedingly aggravates many chronic complaints ;—and that it increases the liability of the body to diseases of every kind ;—that it is directly conducive to scrofulous, pulmonary, and skin diseases, and disorders of the mucous membrane. In short, there is every reason to believe, that it not only serves to predispose the body to every form of disease, but also seems to aggravate and perpetuate every species of disease when it is actually induced, and that it seems to hasten on a premature old age, by rendering the solids dry and inelastic.” Our advice, then, to all, both old and young, is this—get rid of the habit as soon as possible : and if any must be used, let it be very finely pulverized, and always sprinkled over the food after it has been cooked, rather than, by boiling or otherwise, cause it to be permeated through the whole mass. A much smaller quantity will thus answer the object, viz., the taste ; and always the less the better.

Mustard, Pepper, Ginger, Cloves, Spices, &c.

Of the other various stimulating condiments, such as mustard, pepper, ginger, cloves, allspice, vinegar, &c.; &c., and in short, all substances of the kind, that merely stimulate without affording any appreciable amount of nutriment to the body, little need be said, other than that they are all

more or less pernicious; and this always in proportion to the extent in which they are used.

Dr. Beaumont, of the United States' Army, who experimented so ably and largely upon the various substances generally used for diet, and whose case was a most favorable one, it being that of a young Canadian whose stomach was accidentally wounded in such a manner as to leave an opening which was closed by a kind of valve which grew over the part, determined, that when the same kinds of food were taken, and at the same hour on successive days, if dressed with a pretty fair portion of mustard and vinegar, the food, instead of passing through digestion sooner, as is generally thought to be the case, was retained in the stomach a full half hour longer than without the condiments. Mustard and pepper, when taken with the food, he found remained in the stomach till all the food was digested, thus resisting its action to the last. The mucous or inner coat of the stomach also presented at such times an unnatural appearance.

Tobacco.

As society advances in what is popularly called temperance, the narcotic stimulant, tobacco, is more freely used. This is at least partly owing to the fact, that true temperance is not generally understood. An increased quantity of tobacco is very often used by those who discontinue strong drink. Those who use alcoholic drinks generally are in the habit of stimulating by tobacco. In the

present state of physiological knowledge, it could not be otherwise than that stimulation by tobacco should be, in a measure, substituted for that by alcohol. With those who understand the subject, it is nothing more than was expected and predicted, that such increase should take place. Accordingly, in the short space of three years in New-England, where so much attention has been given to temperance by the Washingtonians and others, the use of tobacco has increased in proportion, ten-fold. This state of things is one most lamentable. It is not merely the bad effect of the tobacco that is to be feared. It indicates to the true physiologist this much—that if temperance people do not learn to reject stimulation throughout, the interest in the cause will with inevitable certainty, sooner or later, be in a great measure lost, and many will again return to their strong drink.

Tobacco is believed by many to be really useful as a remedy. In those cases where it is used to prevent gastric disturbance, and to “keep the food on the stomach,” it would be better to avoid the *causes* of those symptoms. It sometimes *apparently* benefits the individual for the time, but the effect on the whole is injurious. It is constantly bringing about a state of things in the system, which infallibly increases the difficulties. For the good effects proposed there are other and better means.

Tobacco is a very powerful acrid narcotic poison. It requires but a small quantity to produce

immediate death. This has been often proved. Fatal results have not unfrequently taken place by its medicinal use. In view of this fact, medical men are extremely cautious how they use it. A very small quantity, in infusion, passed into the bowels to relax the system, has been known to prove fatal. In extreme cases, it is used only as a last resort before surgical operations.

Those who use it to any considerable extent are certain of experiencing a manifest weakness of nerves, and often a trembling, which is exceedingly troublesome and inconvenient. We know different persons who are thus afflicted : one in particular, a very robust, strong man, whose habits are extremely active in the open air, at all seasons of the year, and yet, notwithstanding the great strength of constitution and nerve, his hand has, by the use of tobacco, at last become so tremulous that he can scarcely convey food to his mouth. His teeth also have been so softened by its long use that they are literally worn to the gums.

Tobacco will sometimes cure the tooth-ache. But in such cases there are better means to be used ; and better than use the tobacco, would it be to bear the ache, and reject the poison. It is altogether in every form injurious.

Opium.

Most unfortunately for the human race, this deadly drug, also, is becoming more and more used. Its preparations are largely manufactured,

and at rates that place it within the reach of all. Not so rapidly as tobacco, but for the same reason, is the use of this drug increasing in society. Among females it is the cause of immense misery. Morphine is the preparation in which it is most used. There is great deception in the effects produced by opium. In many cases, severe pain can be speedily removed, and there is also experienced a pleasant stimulation, and sleep often follows its use, when it could not otherwise be obtained. Such results are strikingly calculated to mislead the unthinking, for who would think of looking beyond the immediate effects produced? If pain is removed, such evidence is sufficient. Those who choose to note the after-effects can have little trouble in satisfying themselves of the pernicious effects of this drug. It should never be used, for there are means more effectual, and entirely safe, by which to reduce pain.

The following very serious cases happened in the practice of the late Dr. Physic, of Philadelphia. They are thus given by Dr. Randolph: "Two children, twin brothers, at the age of three months, were thrown into a state of complete stupor, from whence they could not be aroused, from having been given by the mother each a drop of laudanum, to allay the restlessness from hooping-cough. The vial from which the laudanum was taken had been left uncorked, so that a quantity of the article had almost wholly evaporated, and the mother was able to obtain for the one a single

drop, while for the other she added two drops of water, stirring it about, which she administered. The poor mother was entirely ignorant of the immense additional strength thus gained by the evaporation which had taken place. The children had both been in convulsions. The emetic prescribed could not be given, as the children were incapable of swallowing. Their countenances had become livid, breathing laborious, and the pulsations had almost entirely ceased. By a variety of means the children were, however, both restored; the principal of which was to pass a flexible tube down the œsophagus, to the stomach, and thus, by the use of a common syringe, the stomachs were completely washed out. This operation, so simple and easy, once known, and so effectual, was well worthy the distinguished man. It had never, to his knowledge, been performed previously. As a result, one of the children was saved—the other died the next morning. Such an instrument (syringe and stomach tube) should be in every house, and can be obtained at a small expense.

Tea.

Shall we say any thing about this very charming thing. “I would rather live on two mouthfuls a-day,” says the mendicant, “than do without my tea.” “Priessnitz deprecates all exciting things, such as tea, coffee, wine, &c.,” and yet his large company of *invalids*, often amounting to 500 or

600, are habitually more cheerful than any like company to be found elsewhere.

Little need be said respecting tea. There is nothing more easy of demonstration than that it is one of the most destructive poisons in nature ; and yet physicians often gravely tell us that tea is very valuable. Long ago physicians in different parts of Europe proved, by actual experiment, the poisonous nature of tea ; and yet we have lately, going the rounds of the press, the following statements respecting the herb : " At a recent meeting of the Paris Academy of Science, M. Peligot read a paper on the chemical composition of tea, in which he states that it contains essential principles of nutrition, far exceeding in importance its stimulating proportions. One of his experiments upon the nutritive qualities of tea, as compared with those of soup, was by no means in favor of the latter. What was more essential as regards the chemical or hygienic character of tea, was to ascertain the exact proportion of the azoted (nitrogen) principle it contains. M. Peligot began by determining the total amount of nitrogen in tea, and finished by finding that it was from 20 to 30 per cent. greater than in any other kind of vegetable. He states that by reason of this quantity of nitrogen, and the existence of *cafeine*, (a substance rich in nitrogen,) tea is a true aliment." Wise conclusions these ! Then all we have to determine for health is, the amount of *nitrogen*, whether it be in a rock of granite, prussic

acid, or any thing else. M. Peligot, why not compare atmospheric air, which is four-fifths nitrogen, with soup, as an aliment? Query,—whether such men are *paid* for declaring such doctrines, or are they serious? If they are, the adage is true, “it takes the most *learned* to make the greatest mistakes.” When we hear such teachers, it may well be said, “*Cæcus iter monstrare vult*,” (a blind man desires to show the road.) Let those who wish to be guided by such teachers, try the experiment fairly. Why not *eat* the tea in substance! We would suggest that it be well ground or pulverized, so that the *most* is made of the precious article. As to its use, in any way, if to any considerable extent, we will vouch for the pale faces and unstrung nerves which it will cause.

Such plenitude of nonsense is hardly to be equalled. The French Academy, (however, said to be mostly of doctors,) seems to have something of experience in this way. It *would* have it, that the blood *did not circulate*—that it *was more healthy* to wear those ancient wigs, stored with wisdom, than the natural hair. And now also it takes upon itself to speak disparagingly of water-cure. But, for the present, we let it pass.

Coffee.

There is little if any less error respecting the use and effect of coffee than of tea. In moderation it is often recommended, as a healthy and salutary drink. Let it forever be remembered that

water is the best thing. The following experiments, made by Dr. J. Burdell, of this city, as well as the experiments of Dr. Beaumont, and others, show at once the true character of these articles :

“During my dental practice,” says Dr. Burdell, “I have had an opportunity of observing the condition of those of my patrons who were in the habit of drinking strong tea, and I have found that such persons have weak, irritable, and sensitive nerves. This led me to make some experiments, the result of which I now present to the public.

“I took a pound of young hyson tea, and after steeping it in soft water, boiled it down to half a pint. I then procured a rabbit, of about three months’ old, and kept it without food a sufficient length of time to leave the stomach empty, then gave it ten drops of the decoction, holding its head in a position to cause the fluid to enter the stomach. The animal appeared to be somewhat exhilarated for the space of three or four minutes, then laid down on its side and began moaning as if in great distress, and in about ten minutes from the time of my administering the dose its struggles ended in death, the limbs being distended and very stiff.

“I also tried the effects of tea on a young cat, of the same age, after making another decoction (from black tea, which the person who sold it said was of the best quality, and was highly recommended by a celebrated physician, to a lady in delicate health,) similar to the first, but rather more powerful, as I boiled it down to less than a

gill, which resulted in the same way, but in a shorter time, as the animal ceased to breathe in less than three minutes, although the dose was not as large as I gave the rabbit, being but eight drops.

"I also took a pound of coffee, in its natural state, and boiled it in the same manner as I did the tea, and administered it in the same way, but had great difficulty in keeping it in the stomach long enough to produce much effect, before it was thrown off by vomiting; but when it could be kept down for any length of time, it destroyed life, but took longer to do it than tea. The cause of this is, coffee is of a more oily nature. Those who feel sick at the stomach will seldom call for coffee, but tea. The cause of this is, tea acts much quicker in stimulating the energies of the stomach. For this reason it may be used as a medicine.

CHAPTER VI.

Food and its Preparations.

To those who love plainness, simplicity, and "temperance in all things," and who would desire not to "make the table a snare," a few directions respecting plain food may not prove useless.

Among all writers on health, respecting flesh meat, it is the common statement, that in this country there is by far too much used. It were better taken but once a day, and then in moderate quantity, and of the least objectionable kinds. It is an interesting fact, that writers upon diet and hygiene in general agree that those kinds of flesh meat allowed in the Mosaic dispensation are far more healthy than those which are forbidden. It is most certainly true that the best health of body and mind does not require the use of flesh meat at all. In the Jewish economy, there were many things permitted by divine direction, and this of necessity, which things, in the light of *our* day, in the Christian dispensation, are not allowable. "Moses," says the Saviour, "because of the hardness of your hearts, suffered you to put away your

wives, but from the beginning it was not so." And it was precisely upon this principle that flesh meat was allowed. We see, therefore, in those ancient regulations, the benevolence of God in thus restricting man to the least hurtful kinds of flesh.

It is often said that it becomes necessary through long habit to continue flesh-eating. Those who make such assertions do not well understand the physiology and capabilities of the human body. The habit of flesh-eating is nothing as powerful as that of stimulation by alcohol, opium, or tobacco; and yet who ever dies—or rather, who is not bettered, other things being equal, by leaving such habits?

In some parts of the world flesh meat is taken in an uncooked state. There is no doubt that it is to the unaccustomed stomach in this form the best. None but the lean part of flesh should be used. "Ye shall eat no manner of fat; of ox, of sheep, or of goat," we read in Scripture.

In killing animals, the Jews, in observance of their ancient laws, "do not stun the animal with blows, producing stagnation and congestion of blood; the throat is cut with a remarkably sharp knife, and all the veins and arteries are emptied; the lungs are searched with the hand; if the liver attaches to the ribs, or there are impurities, malformation, or any apparent disease, it is condemned, and the leaden seals are not attached to the meat. It is thus that the observance of ancient laws by this ancient people gives them great protection

against feeding on diseased animals." "Most of the animals," says Dr. Graham, "which in modern times are fitted for the slaughter-house and for interment in living sepulchres, are actually in a state of disease when they are killed: and therefore, shocking as the thought may be, the human stomach in these days of elegant refinement, and of science and religion, is actually made a kind of 'potter's field' to receive the unknown dead of every disease! Why should we marvel, then, that putrid and malignant, and violent diseases, as well as those of a more chronic character, and less alarming symptoms, but more general prevalence, should so severely scourge the human family,—and especially in civic life!"

The best way of cooking flesh meat is the more ancient one, by suspending it before a fire and turning it until "done." This, however, is not very different from roasting in a large oven. Boiling in pure water is also a very good method. It, however, renders the meat less nourishing, and also less stimulating. Stewing or frying, especially when done in fat, or grease, or butter, is most pernicious. Flesh soups and broths are very objectionable forms of preparation. They are in general too complex, and do not admit of mastication and sufficient insalivation, so important to digestion. If used at all, they should be boiled with much rice, hulled wheat, barley, or something of the kind. It is also far better to take such dishes with a large proportion of bread, and al-

ways cool or cold, and with the less of seasonings the better.

Salted fish and flesh are more difficult of digestion than flesh. Many a one gets a severe headache by partaking of such articles. At first, from the stimulation of the salt, there is perhaps a feeling of satisfaction—a something “that seems to stand by,” as the laborer would say. But such feelings are delusive. If flesh is smoked in addition, it is still worse.

Butter.

Nearly or quite all writers on diet agree that butter is very apt to disagree with “weak stomachs.” According to the interesting experiments of Dr. Beaumont, butter, fat meats, and oily substances of every kind, are with difficulty digested, and always tend to derange the function of the stomach. “Bile,” says Dr. B., “is not essential to chymification, (digestion in the stomach;) that is, it does not naturally pass to the stomach. It is seldom found in that organ except under peculiar circumstances. I have observed that when fat or oily food has been persevered in for some time, there is generally bile present in the gastric fluids of the stomach.” Irritation of the pyloric (lower) extremity of the stomach, and external kneading with the hand, on the right side, over the region of the liver and pylorus, occasions a flow of bile into the stomach. “With such exceptions,” says Dr. B., “bile is never found in the stomach in a state of

health, and it is only in certain morbid conditions that it is found there." "When much oily or fat meat has been used, the oil always maintains an ascendancy in the stomach." "Bile is required, and necessarily called into the stomach, *only* for the purpose of facilitating the chymification (digestion) of all fatty and oily aliments." Is it therefore any wonder that in the Jewish economy, by divine direction, it should be commanded, "ye shall eat no manner of fat ; of ox, of sheep, or of goat" ?

The following rules are plainly deducible from Dr. Beaumont's observations :

1. "Bulk is nearly as necessary to the articles of diet as the nutrient principle. They should be so managed that one will be in proportion to the other. Too highly nutritive diet is probably as fatal to life and health as that which is insufficient in nourishment."

2. The more plain and simple the preparation of food, and the less of seasonings of any kind, the better for health. "Stimulating condiments," (salt, pepper, vinegar, mustard, &c.) "instead of being used with impunity, are actually prejudicial to the healthy stomach." "Though they may assist the action of a debilitated stomach for a time, their continued use never fails to produce an indirect debility of that organ. They affect it *as alcohol* or other stimulants do—the present relief afforded is at the expense of future suffering."

3. Thorough mastication and slow swallowing are of great importance.

4. A due *quantity* of food is of the utmost importance. "There is no subject of dietetic economy," says Dr. B., "about which people are so much in error as that which relates to *quantity*." "*Dyspepsia is oftener the effect of overeating and overdrinking than any cause.*"

5. Solid food, if properly masticated, is more easy of digestion than soups and broths.

6. Butter, fat meat, and all oily substances, being always of hard digestion, tending to derangement of the stomach, are better omitted.

7. Alcoholic liquors of every form, the various stimulating condiments, as mustard, pepper, spice, &c., tea, coffee, and narcotics of every kind, all tend to debility, derangement and disease of the stomach, and, through it, of the whole system.

8. *Simple pure water is the only fluid necessary for drink, or for the wants of the system.* The artificial drinks are *all* more or less injurious. "*Tea and coffee,*" says Dr. B., "the common beverages of all classes of people, have a tendency to debilitate the digestive organs. Let any one who is in the habit of drinking either of these articles in a weak decoction, take two or three cups, made very strong, and he will soon be aware of their injurious tendency; and this is only an *addition* to the strength of the narcotic which he is in the constant habit of using."

Milk—Cream.

Milk has been much extolled. It is more natural for the young than for adults. Pure country milk certainly agrees with many persons well. None should be used by old or young, except that from healthy animals, which are fed upon pure healthy food. Milk from cows kept upon "still slops," such as is often sold in cities, is the cause of much mischief. The food of the animal affects very materially the milk. It thus sometimes becomes highly poisonous. The life of the animal is sometimes saved by the poison being thrown out of the body by the secretion of milk. Thus two mothers, the one with a child at the breast, and the other without, may take poison sufficient to destroy life. The *child* of the one is poisoned, and the mother saved, while, in the other case, the *mother's* life is destroyed. Many a poor child is actually "drugged to death," through the milk of the drug-taking mother. The habit of alcoholic stimulation, is thus often brought on.

Some who cannot bear milk, will find that cream, especially if diluted with pure soft water, is agreeable and salutary. All kinds of pastry and pies can be made not only more healthy, but palatable, by using good cream instead of butter or lard. Cream being soluble in water, while butter and lard are wholly insoluble, its action in the stomach is very different.

Notwithstanding much may be said for neces-

sity of habit, yet any and every person, however long and much they may have used *flesh meat*, will be benefitted by immediate substitution of cream or milk for flesh. And we also believe that an exclusive vegetable and fruit diet for adults is capable of such selection, that a still higher degree of health and enjoyment will attend its use.

Cheese.

This article, although so much esteemed by many, is, by writers, generally reckoned to be very hard of digestion. It varies very much as to quality. The "good old cheese put down in wine or brandy, so much esteemed by some, is quite bad enough to give a hyena, or any thing else, a fit of dyspepsia."

Eggs.

Eggs, very slightly boiled, are quite a healthy form of food. It is better, however, to use none except such as are furnished by "clean fowls," according to the Levitical law. Death is said to have been occasionally the result of using eggs in which partial decomposition has taken place. By such decomposition a poisonous gas, (sulphuretted hydrogen,) is formed. Eggs should always be fresh—should never be cooked hard, and, above all, never fried in butter or fat.

Bread.

Bread is said to be the staff of life. Such it should always be in our diet. Probably the best on the whole that can be made is that of unbolted wheaten meal. The wheat should be the most perfect that can be raised on a pure healthy soil, (for the character of all vegetable productions depends much upon the character of the soil.) It should be perfectly clean, and if necessary should be rapidly washed in pure water, and then dried in a clean, airy place in the sun. It should then be coarsely ground by sharp stones or a mill, so that it may rather be cut into meal than mashed, and kept in a dry and clean place for use. People, by the bye, generally have but little notion of real cleanliness. The mucilage of the bran of such wheat is one of the mildest substances that can be introduced into the stomach in the way of nutriment; and good bread or mush made of such meal is better for keeping the bowels and digestive organs in a healthy state, than any other substance that can be used. We know there has been not a little of prejudice and sneering about these forms of using wheat. Those who think that the coarse bread is less palatable or less healthy than the fine, certainly have not well tried the experiment. For a long time the superiority of coarse bread has been known. In the time of King George III. of England, the soldiers, when compelled to use coarse bread from scarcity

of provision, were found to be more hardy, and soon relished the bread to which they at first sneeringly gave the name of "*Brown George*." Magendie, the celebrated French physiologist, in experimenting, found, that always when he fed his dogs upon fine bread and water, they died in fifty days, (varying but a day or two,) but when they were given coarse military bread, (*pain de munition*,) and water, they lived, and in no respect suffered. The fine bread was highly nutritious. If mere sawdust had been mixed with it in due proportion, the dogs would have lived.

The bread furnished at Priessnitz's table is always coarse. Many have complained of the "hard fare," and think the accommodations any thing but comfortable. But he says the cures would go on much more rapidly if the table were not half as well served as now. The bread, however, is by no means what it should be, as is also true of the other food there used; but the bread is at least as good as is used by society in general, and is not in a too concentrated form—a consideration of great importance.

In towns and cities where baker's bread is so much used, it is seldom that we can find any but bad bread. This is owing to the fact that people will have such bread. Say the bakers, "We know the bread is well-nigh spoiled by so much raising, but such our customers *will have*." It is seldom true, in this country, where bread stuff is so abundant, that bread is injured by chemical substances,

as has been supposed by some. Such substances are too expensive, even if there was a disposition to use them. The bread is too much fermented and raised.

Considering the importance of bread, and its universal use, it is surprising that so little attention has been given the subject. Throughout society how very rare it is to find good bread. Many of our good country-women are in the constant habit of having bread that is perfectly sour. Others again have little or no rule in the matter, so that they never have bread twice alike—occasionally good, but generally bad. Many pay little or no attention to the subject—trusting this important matter to those who take little or no interest in it.

Wheaten Bread.

The wheat, we have said, should be the very best that can be obtained—should be perfectly clean, and ground into coarse meal, and never bolted. This makes the most palatable as well as the most healthy bread. The best mode of raising is that by good lively yeast. The meal should be wet with perfectly pure soft water, slightly warm, mixed with the yeast, and well kneaded, (which is generally too much neglected.) This is laborious, and needs perseverance and strength. Bakers use a brake, which can be made on a smaller scale for house use. The dough is thus very easily beaten or kneaded sufficiently, which cannot be done too much. Then it is to be put by in a

trough or tray, and covered over with linen, and then a woollen cloth, kept for that use. It should be kept in a place at from 60 to 70° F., or about a moderate summer heat. At 80°, fermentation or raising, goes on very rapidly; at 70°, rapidly; rather moderately at 60°; and not at all below about 30°. All the circumstances which can be reduced to rule—the quantity of meal, water, and yeast—should be methodically attended to. The thermometer, scales, measures, &c., are necessary. As the temperature cannot always be controlled, the dough will need watching. That the process does not go on too fast, a tin tray may be used, which can be set in water, and may easily be regulated in temperature. Recollect that fermentation goes on well only where the yeast has penetrated the mass, so that the most thorough mixing is necessary; otherwise the bread will be filled more or less with holes, which is always a sign that the mixing has not been done right. It should raise about one-third in bulk.

When the dough is sufficiently raised, it should be quickly worked over and moulded into suitable loaves, and put into the oven. Whatever kind of oven is used, the heat should be so managed that the baking goes on evenly above and below. The more rapid the baking the better, if that the bread is done thoroughly through, and not burned. Coarse bread needs a hotter oven than fine. As to kneading, &c., the same general rules apply to fine flour bread as to coarse.

Varieties of Bread.

A variety of substances can be used with meal or flour, in making bread. Apples, sweet and sour, potatoes, pumpkins, squashes, &c., are sometimes used. Potatoes should be of the best quality, boiled in clean water, which should always be changed, boiling hot, two or three times before they are done. The water from potatoes is well known to possess a very acrid and perhaps poisonous quality; so that the potatoes are easily changed in quality by thus changing the water. A very perceptible difference in the blandness of the article is thus made. When they are thus done, the water drained off, and well evaporated, they are mashed fine, while hot. Potatoes thus prepared are used as a "shortening" for pie crust, &c., by those who prefer plainness in food. The pumpkins and squashes are to be sifted; Indian meal and rice flour should be at least scalded, or perhaps both boiled. Indian of any form needs thorough cooking.

Rye is a grain liable to great variation of quality: if grown upon a dry sandy soil, and free from *ergot*, it is by many reckoned to be an excellent article for bread. Some prefer it to wheat; it is not so nutritious. But it is a universal error to take too much nutriment. The "rye and Indian" bread of old times, when properly made, is most excellent.

Sal Æratus in Bread, Cakes, &c.

The *raising* of bread or cakes is produced by carbonic acid gas. This gas is produced by fermentation and other means. If dissolved sal æratus and an acid are brought together, a chemical action takes place by which the gas is given off, and when thus generated among the particles of the bread stuff, causes the bread to raise or swell. As a general rule, it is better not to use sal æratus; but sometimes quickness is an object. Sal æratus is often used in greater quantity than is necessary to produce the desired object. The least quantity possible to produce the required result should be used. It should *never* be used without some acid, as sour milk, sour cream, cider, &c., for it to *neutralize*. It is better to mix or knead well the batter or dough first with the acid substance alone, and when every thing is ready for baking, having the sal æratus all dissolved in water, mix it very rapidly through the whole mass, and, as quickly as possible, have it baking, before the gas has much time to escape.

Unleavened Bread.

If we take two equal portions of flour or meal; raise the one, bake, and use as soon as cool, and then the other properly mixed and baked, without raising of any kind, and eat the two different specimens under the same circumstances, we shall find that the unleavened bread agrees best with

the stomach. Of our Saviour and his times, we read of the "breaking of bread." Such bread was doubtless unleavened and baked in a thin form. It is certain such bread, rightly made, is exceedingly healthy. It needs thorough mastication, otherwise it is liable to swell in the stomach and prove oppressive. Whatever kind of unleavened bread is made, the flour or meal should have sufficient time to soak and swell before baking. A most delicious bread of this kind is made by mixing a portion of thoroughly boiled hominy or corn-meal, with wheat-meal, and well baked in cakes. Good unleavened bread can be kept for a long time. When it becomes uncomfortably hard and dry, it can be sprinkled over with clean water to soften, and then for a few minutes be put into an oven; or it can be steamed, and thus again be made fresh and good. We have seen the experiment made with unleavened bread at boarding-houses, and when well made it finds favor. A very good plain *Indian cake* is made, by taking a fresh egg or two with a quart of sour milk, a tea-spoon full of salærated, and scalded or boiled corn-meal well stirred, until of a thick batter, and then quickly baked. Some prefer adding a little good molasses. Both the egg and the molasses may be omitted. A still plainer and very excellent form of "*Johnny cake*" is made, by mixing good sweet Indian meal with pure boiling water, which is shaped upon a board and baked before a fire, or upon a sheet of tin in a stove or

oven. It should be made smooth with the back of a spoon dipped in water to prevent sticking.

In all cases when griddle-cakes are made, or when for any purpose an oily substance is to be used to prevent sticking, the best is good sweet oil used with a tuft of sponge or of cloth upon the end of a stick. The next best would be fresh unsalted butter. In many cases of baking, the object is brought about by sprinkling meal or flour upon the dish.

A serious objection to corn bread is, that it is generally eaten hot, and with butter, which in the melted state is much worse than when used cold, but which should not be used at all. Suppose we should eat the butter without *salt*, as do many of the Europeans, which is better, how insipid it would be. This shows the power of habit.

Bread, when and with what to be eaten.

Bread, of whatever kind, should not be eaten warm. All kinds of raised bread should be left until at least twenty-four hours old, and more especially is this necessary when the fine bread is used. The coarse bread is far less injurious than fine, if it must be used immediately. All kinds of unleavened bread are allowable as soon as cold.

What should be taken with bread?

Nothing but water, rather than butter. Let any

one who has the least inkling of the no uncommon thing dyspepsia, try this prescription—not a drug one: The first twenty-four hours take no food of any kind, but drink largely of water at and before the usual meal-times. This tends to prevent the morbid craving that in many cases takes place. Then let the fast be broken by a very light meal of good bread and water, and thus perseveringly continue. Our word for it, dyspepsia will soon be “starved out,”—and life too, some of our very learned doctors will say. But this is not true. A robust, laboring man can habitually live upon wheat-meal bread and water alone, any reasonable length of time, and this too in high health and strength—other things being favorable.

There is a great variety of substances that may be prepared and eaten as a condiment with bread. It is much better to use good cream, which is so easily soluble in the salivary and gastric fluids than butter. There are many good things, as fruits, jellies, tarts, honey, syrups, &c., which can easily be had at all periods of the year, and which, if well prepared and kept, and used in appropriate quantity only, are far more healthy than butter or flesh-meat. The butter spoken of in the Bible, in connexion with honey as an article of food, we are told by good authority, was in all probability nothing but good sweet cream.

Those who must use butter in spite of the plainest proof of its perniciousness, should always

use it sparingly and never in the melted form. It should always be fresh from the healthy cow, and be free from salt. How common has it been for physicians and others to prescribe *toast*—bread completely saturated with butter—a dish too bad for the strongest stomach. Persons in the last stages of consumption are often told that such a dish is harmless, and may be freely indulged in. And how comes this deep delusion? Precisely in this wise: According to *feelings*, the food appears to agree perfectly well with the stomach; and it is not at all suspected that “the iniquities of the stomach are visited upon the weak and diseased lungs, and through them upon the whole system.” Hot short-cakes with butter are often thus used by invalids and persons diseased. While such practices are continued, seldom will there be a complete restoration to health; and if such restoration does take place, it will be very much retarded.

Crackers, Cakes, &c.

Fine crackers of all kinds are more or less injurious, being in a form too concentrated. Often they are made of inferior flour, and with stale butter and lard for shortening. The water crackers or sea biscuit are the least injurious. Good crackers can be made of wheat-meal and water only, if thoroughly kneaded and beaten, until quite dry or “flaky,” and then baked quickly, until they are dry through. Some mix in, scalded or boiled

Indian meal, with a little sugar. These Graham, wheat-meal or dyspepsia crackers, as they are called, are often badly made by city bakers, and should not be eaten. Those that are well made are sometimes found to disagree, from not being sufficiently masticated, thus leaving them to swell and prove oppressive in the stomach. Soaking and steaming them is often necessary, before using. If they become somewhat stale, they can be improved by moistening and rebaking. Some bakers say that crackers, as well as bread, are sweeter, baked upon the cleaned bottom of a brick oven. The probable reason is, that the air comes in contact with more of the surface of the article baked.

Cakes and crackers can be made plain in a variety of ways without using butter or lard, and can, with good culinary skill, be made more *palatable* than when those articles are used.

Toast.

A good plain toast can be made by using sweet cream instead of butter. The bread may be sliced, toasted on both sides, and dipped in boiled sweet cream, thickened with a little rice flour, fine flour, or arrow root. Rich milk can be used instead. A cracker toast may be made by steaming the crackers and using milk or cream.

Panada, or Panado.

Stale bread or crackers boiled in water, milk,

or water and cream, to a suitable consistence, are in this form a very convenient article of nourishment for the sick.

Puddings.

These can be made in a variety of ways, and if properly made and taken in temperate quantity, more as a condiment to plainer and wholesome articles, they are very good. It is well, however, for us always to remember that "Nature's wants are few and easily supplied." Those who are contented to "eat to live," rather than "live to eat," will find it necessary to spend but little time in the multifarious preparations and forms of food used in civic life.

Wheat Meal Pudding.

We may scald one part of good fresh wheat meal with about two parts of milk. Add a little sweetening, with raisins or other fruit, if desired, and bake an hour. It is better to stand awhile before baking.

Loaf Bread Pudding.

A well baked stale loaf of bread may be tied in a linen cloth, and boiled, which, with good sauce, answers well for a plain pudding; or it may be steamed.

Another.

Good stale bread made fine, soaked well in

milk, with currants, raisins, or some other fruit, sweetened and well baked, makes a good pudding. Cracker puddings are made in much the same way as those of bread.

Boiled Indian Pudding.

Indian meal is to be scalded in water, milk and water, or milk ; the meal of quantity to make it stiff, to which sugar or molasses, and some kind of fruit, is to be added,—apples, cranberries, whortleberries, currants, if desired. Boil four to six hours tied up in a thick cloth, or put in a boiler, in either case leaving room for it to swell. The boiler containing the pudding is to be placed in another boiler of water.

Baked Indian Pudding.

This should always be mixed up awhile, an hour or two or more, before baking. One part water, one of meal, and two of milk, answers well—all milk may be used, which makes it little if any better. The milk or milk and water, after boiling, should be poured upon the meal, which is to be well stirred. Sweeten sufficient with good molasses or syrup. Fruit may also be added. It should be baked from four to eight hours, according to the size.

Hominy Pudding.

Two parts of boiling milk or milk and water, with a pint of meal well stirred in, to which about two parts of well boiled hominy is added, with

sufficient sweetening, and bake well. Fruit may also be added. So also may rice.

Sago Pudding.

Sago, a farinaceous vegetable substance, is often used for puddings. It is obtained from the pith of certain kinds of palms, growing in different parts of the world, in tropical climates. It comes in grains. It needs to be soaked and washed several hours, and the water to be changed a number of times, to remove the earthy taste. One part sago, thus prepared, is to be poured into about two parts of boiling milk or milk and water. After it has stood awhile, add a sufficiency of cold milk, and some kind of fruit or not, as desirable, with sweetening if preferred, and bake. Some add beaten eggs. These render it richer and more complex, and thus less healthy.

Tapioca Pudding.

Tapioca is also a farinaceous substance, and highly nutritious, prepared from the cassada root. It is to be washed and made in any way similar to that of the sago pudding.

Pies.

A great variety of these can be made without butter or lard—a few of which only we shall give. The plainer the crust the better, so that it will answer the purpose. Raised dough for bread

makes a very good crust for pies if well wet with rich milk or cream. Some like a little scalded or boiled Indian meal, to be mixed. Scalded rice flour, may also be added. Sour cream or sour milk rendered sweet by a little sal æratus, may be used. One part of nice mealy potatoes mashed while hot, with three or four parts of flour or wheat meal, may be used for a plain crust.

Apple Pie.

If the crust be *very* plain, it may burn before the apples are done. The apples should be sliced very thin if to be used while raw. A better way, perhaps, is to stew the apples before making the pie. Some prefer removing the crust, and sweetening after the pie is done. Dried apples should always be made perfectly clean and stewed before baking. Other fruits may be added.

Tart Pie.

Almost any fruit can be used to make a tart pie. The fruit should be well stewed in some kind of vessel that will not injure it, by the metal uniting with the acid of the fruit. A glazed stewpan is the best. It must then be sifted and sweetened, and baked with a thin crust in shallow pans. The pies are ornamented in any desirable form with strips of the crust.

Mince Pies.

“For the stomach’s sake,” these, of all kinds,

are better let alone. The following is recommended by some: One part cream or milk, one part stoned and chopped raisins, one part good molasses, two parts sour apples, chopped fine, two parts stale rye or wheat bread crumbs; seasoning with lemon juice. Lemon rind, grated cinnamon, &c., are used, but better omitted.

Fruit Pies.

Blackberries, whortleberries, cherries, raspberries, &c. &c., are baked in a deep plate; they are to be sweetened to the taste. Some stew a little and sweeten before making the pies. The crust should be well joined at the edges, to prevent the juice from escaping.

Apple Custard Pie.

Take about equal parts of grated apples, sweet or sour, and milk, which are sweetened to the taste, and baked in deep plates, without upper crust.

Rice Pie.

Wet two or three table-spoons full of rice flour with milk or water till a thick paste; scald well, or boil the paste three or four minutes in about a quart of milk or milk and water, and bake in a deep dish, without upper crust.

Pumpkin Pie.

Some prefer that the inside of the pumpkin be

not scraped, merely removing the seeds. They are to be peeled, and cut into small strips, and stewed slowly, until thoroughly done; when done, let it steam slowly over the fire; when cold, strain. A plain pie is made of equal parts of milk and pumpkin; and some prefer an egg or two to every quart of the mixture. The thicker of pumpkin the less eggs are needed. Sweeten to the taste. Some add grated lemon peel, ginger, spice, &c. These require a hot oven. It is well to scald the mixture just before pouring in to bake. The crust is not thus so apt to burn. The less of eggs the more baking is needed. Bake as soon as the pies are filled, to prevent clamminess of the under crust. The prepared pumpkin can be kept for months in cold weather, if well sweetened.

Carrot and Squash Pies.

These are made in a way similar to the pumpkin pie, and are very excellent, if properly made.

Potato Pie.

Boil good mealy common potatoes, or good sweet ones, in different waters,—strain them. One part potatoes to six or eight of milk, with beaten eggs, and bake with under-crust only.

Tomato Pie.

Pour boiling water over the tomatoes, letting them remain in the water a few minutes. Strip off the skins, cut in slices, sprinkle sugar over

them, and bake slowly for an hour, with upper crust.

Rhubarb, or Pie Plant Pie.

Tender stalks, with the skin stripped off, are cut into thin slices. One layer of rhubarb with one of sugar, till sufficiently thick ; cover with a top crust, well closed at the edges, and prick holes. Bake slowly till done.

Potato Flour for Cakes, &c.

Take the best mealy potatoes, pare and wash well ; grate them finely in a vessel containing water, until there is about as much potato as water. It is well to stir. When well settled, pour off the water carefully ; dry the flour, grind or beat it, and sift. This is excellent where great lightness is an object, as in sponge cake. It may be cooked in a variety of ways for children and the sick.

Plain Bread Cake.

One or two parts of sugar, to three or four of raised dough, and one part of good cream, or milk will do. Mix all thoroughly. If too soft, add flour. Fruit can also be added. Let it raise awhile before baking.

A Plain Cake.

Two or three parts of sour cream or milk, with sal æratus, to sweeten ; then stir in five or six parts of flour or meal of wheat, and bake.

Plain Rice Cake.

Stir equal parts of fine rice flour and sour cream, or rich sour milk, well together, and let stand an hour or two ; then sweeten, and add a little flour or meal till of proper thickness. Use also a little dissolved sal æratus.

These are but a few of the many forms of preparing puddings, pies, cakes, &c., which might easily be given, and will serve something of a guide to those who prefer plainness in cooking. But in all preparations of food, let it always be remembered that *the taking of too much nutriment* is, in the aggregate, the greatest cause of disease in the world ; that the tendency is always excess, and that complicated preparations always tempt one to excess. The prayer is, "Lead us not into temptation,"—inculcating that we *avoid* temptation.

Fruits.

There are a great variety of ways of preparing and using fruits. Most good fruits, as apples, peaches, pears, plums, &c., when perfectly ripe, agree best, especially with the accustomed stomach, in an uncooked state. We have known persons, very fond of fruit, as good apples, who, from weakness of digestion, could not partake of them in an uncooked state, and who in a very short time

accustomed themselves to their use, by commencing with a very small quantity at a meal. Good fruit, taken at suitable times, and in a suitable quantity, is very healthy.

Of the various preparations and preservations of fruits we need not speak. In general, it is best to use only such as grow in the climate where we live, and such as are healthy and perfectly ripe. Fruit, of whatever form or kind, should only be used as a part of the regular meal.

Vegetables.

Many of the vegetables in the larger markets are unfit for use, from the acrid quality of the soil on which they are raised. The quality of the vegetable depends much upon the soil on which it grows. Some thus become fibrous or tough, and acrid of taste. In boiling, nothing but the purest, softest water should be used, and each kind should be done by itself.

Potatoes.

This most excellent vegetable should not be used till it has come to maturity. It is better to remove the peeling, at least from the blossom end. It is well to let them remain in cold water some hours before boiling. The water should be changed boiling hot two or more times before they are done. At the instant they are done through, the water should be poured off, and the kettle uncovered and left on the fire till they are

quite dry. They should be of the same size and kind at the same boiling. They may be made into nice balls after mashing, and moistening with milk or cream.

Vegetable Soup.

Take any desired vegetable or vegetables, slice and chop fine, boil in water with a little rice, or rice or potatoe flour. Boil an hour or two, and then add sliced potatoes, and boil until done. If the soup is thus too thick, add more water; if too thin, add flour or ground rice. It is made richer by adding scalded milk or cream.

Beans and Peas.

Beans in particular are a very rich form of nutriment. Peas and beans should be soaked a number of hours, or over-night, and then, if to be baked, they should be cooked very slowly, to prevent their breaking. The water should be changed two or three times, while they are becoming soft. When sufficiently done, they are put in a deep pan. They may be baked in an hour or two, but better longer; if in a brick oven, five or six hours, or eight hours. The water should cover them considerably, a half inch, or an inch. If they are for a stew, boil thoroughly, and add a little rice, potatoe, or other flour. Cream or milk may be added. If they are for soup, do them until they can be rubbed through a sieve. Beans in particular are insipid enough without salt to those who

have always used it. It does not, however, take long to overcome the habit. Those who have overcome this habit, relish all food better without salt.

A Good Way to boil Rice.

Rinse well with cold water a number of times. Rice absorbs much water while boiling. Put about one quart of water to a tea-cup of rice, and others would say a little salt. Boil carefully about fifteen minutes. Then turn the water all off, and let it steam over a few coals about fifteen minutes with the lid off. Much care is necessary in boiling rice. The beauty of boiling rice is to do it so that each kernel stands out by itself. The water poured off makes good starch, if boiled by itself a few minutes. The water should boil hard when the rice is put in.

Wheat Jelly.

Wheat jelly is one of the most soothing substances that can be introduced into the stomach. Soak the wheat over-night, and boil four to six hours. The jelly may be pressed through a coarse cloth, or may be eaten as it is, with some kind of fruit or sauce. It is most excellent for regulating the stomach and bowels.

Rice Jelly.

Wet rice flour with water, and let it stand awhile to soak. Put it over a slow fire, from time to time

adding hot water. The water may be a little sweetened. Milk may be used.

Sago and Tapioca Jellies.

These are made in a similar way as that of rice. The sago in particular needs much rinsing.

CHAPTER VII.

Quantity of Nutriment in Food, and the Physiological Effects of different Kinds.

ON no subject is there more delusion than on this; nor are medical men always free from it. Some distinguished men of the profession have spoken of the vegetable diet as being a starving one. A worthy individual of this city died about two years ago, who had been living upon the so-called "Graham system." He was said by a medical man of this city to have starved to death. This statement was considerably circulated, and by many believed. The *facts* in the case were, however, entirely different. One day he was busy at his usual occupation, and the next day *he was dead*. A post mortem examination revealed the mystery. He died of inflammation of the stomach. This man unfortunately had, what might be termed, a *pill mania*. It was Morrison's pills for every thing. If a friend had any ailment, no matter what, the pills must be taken. It was known that himself often took enormous quantities of these

pills. There is no reasonable doubt but that he was thus poisoned to death.

Strange as it may appear, many kinds of vegetable, farinaceous food contain double the amount of nutriment, pound for pound, that average flesh meat does. Even the common potato is very nearly as nutritious as the average of flesh meat, which is estimated at thirty-five per cent. Rice, wheat, peas, beans, &c., contain from eighty to ninety-five per cent. of nutritious matter—so that a pound of rice has as much nutriment as two and a half pounds of average flesh. A pound of good bread of wheat has about twice as much. This is according to chemical analysis. But there is a more important difference than this. It is in what may be termed the *vital* character of the food; or rather in the *vital* character of blood, flesh, &c., which is formed by the use of such food. That the constitution or character of chyle, blood, &c., is changeable to almost any extent by differences in food, no physiologist will question. “The human blood,” says Dr. Graham, “formed from animal food, will putrify, when taken from the living vessels, in a much shorter time, and much more rapidly, than that formed from pure vegetable aliment; and there is always, other things being equal, a much greater febrile and putrescent tendency in the living bodies of those who subsist mostly on animal food, than in those who subsist wholly on pure vegetable aliment; and hence the susceptibilities of both the fluids and the solids to

the action of morbid causes, is greater in the flesh-eater than in the vegetable-eater." "Hence if two healthy men of the same age—the one subsisting principally upon flesh, and the other upon vegetable food and water—be suddenly killed in warm weather, and the bodies be laid out in the ordinary manner, that of the vegetable-eater will remain two or three times as long without becoming putrid, as that of the flesh-eater." These are most important and instructive facts, and should be deeply pondered by all. And yet we are gravely told, that because the *chemical* composition of the chyle and blood, formed from animal and vegetable food, and the ultimate chemical constituents of both animal and vegetable food, are so nearly or entirely the same, we see the goodness of God in the natural constitution of things. What philosophy this! Who does not know how much sooner a wound will heal in one whose diet is pure and principally or entirely vegetable, with pure water for drink, than in one whose diet and drink are gross?

As to the relative amount of *nutriment* in the two kinds of food, all well understood facts of actual experience prove the same thing as chemical analysis.

The great mistake made in reference to this subject is, that writers in general have confounded *stimulation* with *nutrition*. Animal food is far more stimulating than vegetable food. Hence on leaving off animal food, a person may feel a

temporary depression, and a want of the accustomed stimulation, and which will in some cases be very annoying. The individual is thus deluded into the belief that the *stimulating* food is necessarily more nutritious. If, however, a good selection of vegetable food be made, other things being equal, this uncomfortableness of feeling, produced by the lack of stimulation, will soon pass off, and there will be a very perceptible increase in the health and vigor of body and mind. But mankind act so much from present feeling, and are so incompetent to take an extended view of these subjects, in which there are such a variety of circumstances to be noticed, that comparatively few can make much progress in physiological reform. The woman who toils long, and for her tea, coffee, snuff, opium, &c., which seem, when she is so fatigued, to give her such strength and freedom from pain, does not know that she is really fast diminishing her present comfort, as well as cutting short life—and that her course of life, physically speaking, is one of certain destruction.

Many, who have adopted the vegetable system, which does not simply refer to abstinence from flesh, as seems so often to be supposed, but which implies correctness in the *whole regimen* of man, have gone from bad to worse; and then they attribute their failure to the system. A case like the following is no uncommon one. A person becomes dyspeptic, and has perhaps, besides, a complication of bodily afflictions. From these he fails

to get any permanent relief. A multitude of medicines he perseveringly tries, and is yet "nothing bettered, but rather grows worse." At length, when driven to the last extreme, a dietetic reform, as the one expedient left, is resorted to. Stimulants and flesh meat are avoided; immediately the health, strength, and appetite improve. The individual goes on perhaps for years in this improvement. His food is relished in a high degree, so that unknowingly he gets the habit of taking too much. The health and strength again fail, until he at last becomes as much afflicted, or more so, than before. He again takes to his flesh, and perhaps stimulants. The food now being more stimulating and much less nutrient—by the stimulation, the appetite seems satisfied with less, and thus the system is not overtaxed and irritated, and clogged with the excess of nutrition, and there is at once an amendment in health. And the flesh meat after all gets the credit. The individual does not now remember that the flesh meat, stimulation and medicine at first proved of no avail.

Much has been said respecting the necessity of eating flesh, train-oil, &c., in cold climates. Oil, it is said, is rich in carbon; and as the action between the carbon of the food and the oxygen of the air breathed is supposed to be the cause of animal heat, therefore the oil is necessary as food to afford a supply of carbon. But this is altogether too much of a random theory, and is leaving too much out of the question the wonderful and mys-

terious agency of vitality. The living human body is a thing as different as can be from an arrangement of *chemical* apparatus by which heat may be generated by causing carbon and oxygen to unite. The question in reference to train-oil, fairly stated, would be, Is it natural? Is it in any way best adapted to promote the vigor of the body? We say the experiments of Dr. Beaumont cannot be mistaken on this point. It matters not how much carbon is thrown into the body in the form of oil, oily animal food, or oil of any kind, if it proves a source of irritation to the stomach, as it always does, if used to any considerable extent. And then, most important of all, *facts* prove that animal food and oil are not conducive to the highest endurance of cold, or to the best physical condition of man in any respect. Among the exiles of Siberia, none endure the cold so well as those who have been accustomed to a simple vegetable diet. The peasants of Russia are well known to be hardy, vigorous, and well able to endure cold, and yet they live almost wholly on coarse rye meal bread, with only a little of garlicks or something of the kind. Rheumatism is quite unknown among them, and so diseases of every kind, and many live from 100 to 120 years of age.

“The Laplanders,” says Dr. Lambe, “are of a dwarfish stature. It may be thought that this is the effect of the rigor of their polar cold. But we find interspersed among them, and inhabiting the same country, numerous families of industrious

Finns, who cultivate the earth, and subsist chiefly on its produce ; and this race, though they remain for centuries in the same country, do not appear to be in the least smaller than the Swedes and Norwegians."

The Laplanders, and numerous other tribes in the extreme north of Europe and Asia, although they live almost entirely on flesh, are yet the weakest, smallest, and least brave people on the globe.

Whatever mode of living is best adapted to health and strength, must also be best to enable the body to endure cold.

Meals, Times of Eating, Quantity of Food proper for Children, &c.

The times of eating, whatever may be our food, should be regular. The meals should never be nearer each other than six hours. Some portions of mankind eat but once, others twice, and so on, in the twenty-four hours. Three times for adults is as much as is ever allowable, and indeed twice would generally be better for sedentary persons. The meal should never be taken in great haste, nor should we hurry to or from the meal to business or excitement of any kind. The habit of sleeping immediately after a meal is not favorable to health. Those who labor a great deal too much, as is often the case among those who labor at all, may on the whole be benefitted by so doing.

If sleep be taken after eating, the sitting position should be maintained. The stomach can thus better act. Some have supposed that animals sleep very soon after eating. This is not the case. They do not for some time go to sleep, but are inclined to rest. Incomparably better is it to sleep awhile *before* the meal, with an empty stomach. To one who is fatigued and needs sleep, such a "nap" will prove most refreshing. One will thus feel often as clear and bright as in the morning after a refreshing night's rest.

The morning meal should be a light one. Breakfast should break the fast with only a few mouthfuls, some say. It is a matter of great surprise to many who have made the experiment, to see how little food is really necessary to sustain the body in good health. We know a most excellent Irish servant-woman, who takes but two meals a day. She being asked why she did not eat a good breakfast, said, "Sure and I can't do all this work if I trouble my stomach with the breakfast." Her duties were arduous, and she had found by experience that the breakfast was a source of irritation rather than a help. We do not pretend to say that this rule is best always. If one of the three meals is omitted, it may be the supper. There are few, if any, in civic life, who would not be benefitted, and who would not rest better at night, feel better in the morning, and be better prepared for the duties of the day, by habitually omitting the third meal. We have known the experiment

to be made for years, and always with good results; and we have fully tested the matter in our own person. There is not a doubt but that more could be accomplished, and good health be more common, if people would rise early, from four to five o'clock, set earnestly about the labors of the day till late in the morning, take the morning meal, rest a little, and then pursue the remaining duties of the day, until four or five in the afternoon, after which, when sufficiently rested, take the last meal. This should be followed by recreation, relaxation, or at most very light labor. Such a course would be much better than the common one of bringing meals and business so much together. We should thus be not only able to accomplish more, but would be at all times less liable to disease, and would experience higher enjoyment of both body and mind.

The meal should always be taken slowly. It is better to omit it entirely until the next regular meal time, than take it out of season or in haste. And always after a fast, the following meal should be light. Cheerfulness, pleasantry and good feeling should be sought at the time of meals. It was a rule of the great Washington, always, as soon as possible to change the conversation if it should turn upon sad subjects, such as sickness, disease and death. Pleasant conversation and cheerfulness should be sought, so that there may be higher enjoyment than that which results from the pleasure of eating.

How inconsistent are human beings, in reference to food. How often, when they know right well from bitter experience, that such and such preparations of food, which the depraved and morbid appetite so powerfully craves, if eaten, will render them unfit for business, unfit for enjoyment—for religion—for every thing good and noble; and more, often—that one will thus be made severely, painfully sick;—and then the horrid dreams—the incubus, and the nightly troubles innumerable. How often, for mere gustatory feeling in taking food and drink, do mankind thus act, and in so doing, they exhibit that most strange perversion of the noblest faculties, by which the all-wise institutions of the Creator are not only disregarded, and God himself set at defiance, but all true happiness and present enjoyment are actually lost. “Know thyself” is ever a wise maxim, and well would it be for human kind, if its true import could be fully understood.

Food of Infants and Children.

We have already alluded to the great mortality of infants and children—a mortality which saddens the heart of one to think of, and which should ever come to the world in tones of sorrow and of instruction. A mortality which, notwithstanding the immense accumulation of disease upon human nature for centuries past, and which has rendered the earth almost one entire charnel-

house of disease, suffering and death, *could*, with a right understanding of physical human nature, be at once almost wholly prevented. This is better tidings than the world is able to receive.

The *food* of the infant is an important matter. That which is the best and most natural is the milk of the healthy mother. But it is no doubt true, that the milk of many mothers and nurses is altogether less salutary than a proper substitute, from a healthy animal. People are little aware how much the quality of the mother's milk is changed by the state of the mother's health, the air, exercise, bathing, and medicine, and the food she takes. Through these influences, the milk may be rendered mild, bland, unirritating, perfectly healthy, or just the reverse. It is therefore true that many an infant is thus destroyed by the mother's own milk; and which might otherwise have been saved. The various stimulating teas, cordials, tonics, anodynes, and the stimulating and pernicious food of the mother, are all, through the secretion of milk, visited most fearfully upon the infant. We therefore most earnestly entreat that mothers may well understand this subject.

When by any means the child is deprived of the mother's milk, and when a healthy and *temperate* nurse cannot be obtained, a good substitute, and perhaps the best, is the prepared milk of a young healthy cow. It is very important that the milk be always from the same cow. It is also better if the cow have no salt—that she be kept on

healthy food as nearly of the same kind as may be from day to day, without still-slops, or unhealthy food of any kind. Cow's milk is generally recommended to be well sweetened with sugar. This is decidedly wrong. Sugar is a difficult substance, even for the adult stomach. The milk of the mother, furthermore, has but very little more of saccharine matter in it than that of the cow. There should be but little sugar added—not more than a tea-spoon full to a pint; and but little, if any water at all. It is also necessary to remember that the milk of different cows varies very much in richness; and that the milk of the same cow is much richer in winter than in summer. It will often be exceedingly difficult to carry out these regulations. But the very least that we should do in reference to the quality of milk, is to know positively that we get the best that can be obtained from the country. No possible pains should be spared to accomplish this.

It is not well to feed the infant with a spoon. The food is thus swallowed *too fast*. Something should be contrived which will cause, as nearly as possible, the same motion of the mouth as that by sucking. This motion promotes the natural flow of saliva. We do not speak from experience, but we think the plan of substituting diluted cream, which some have recommended strongly, not a good one. It does not so nearly resemble the milk of the mother. However, if, from any

cause, the milk of the young healthy cow seems to disagree, cream from the same cow deserves a trial. Certain it is, that cream is very healthy for some adults when milk cannot be taken. Ising-glass, arrow root, baked flour, and particularly *animal broths*, sometimes recommended, are not good for infants.

No infant should be nursed oftener than once in three hours during the day, and not more than once, if at all, during the night. Few are aware how much depends upon habit. Many children are accustomed to pass the whole night without nursing. After a few months, perhaps three or four, the time between nursing should be very gradually lengthened, and by the time they are towards a year old, nourishment should be taken but three times in the twenty-four hours. We lately knew a weakly child weaned at the age of eight months, which was accustomed to taking food only twice in the twenty-four hours; and the infant, with good regulations throughout, gained most rapidly in strength and health. But three times a-day, taking the same quantity as at twice, in this case, would probably have been better.

Quantity of Food for Infants and Children.

No definite rule can be given as to the *quantity* of food for infants and children. They are generally fed too much. If the food is of proper quality, and a right course has, from the first, been pursued, appetite will be a safe guide. In many

cases of disease, it will be necessary, for a while, to keep all nourishment from the system. To reduce a morbid craving for food, water, in suitable quantity, and at suitable intervals, should be given. In febrile and inflammatory diseases, as in measles, scarlatina, scarlet rash, small pox, inflammation of the bowels, diarrhœa, dysentery, &c., &c., the greatest caution is necessary in the quantity as well as the quality of food: very often, in such cases, it is better that, for days, even no food be given.

If children are permitted to eat too frequently and too much in quantity, and irregularly, there will be created a morbid craving appetite, which, like the drunkard's thirst, will grow more and more imperious and troublesome. Children brought up in such a way, are always fretful and ill-natured, and are very liable to bowel complaints, worms, and diseases of various kinds. To thus irritate their little systems, is cruel in the extreme. All, therefore, who desire the happiness, health, and cheerfulness of their little ones, should have, at all times, the strictest regard to their dietetic habits.

Weaning.

The suitable time to wean the child will vary at different seasons of the year, and in different cases. As a rule, it should not be before the first teeth are well out. This may safely be taken as an indication that the system is prepared for at

least a portion of more solid food. It has been laid down as a rule, that weaning should never take place between the spring and summer months; but for such a rule there is no good reason.

CHAPTER VIII.

Water—Drinking—Proper Quality of Water.

How often has it been asserted that cold water is the best of all drinks. And yet this fact, though so universally acknowledged in theory, is seldom carried out in practice.

Water, as a drink for patients and invalids, Priessnitz generally orders in quantity ten or twelve tumblers daily. In some cases much more. Patients at Graefenberg of their own accord sometimes go to great excess in drinking. One case is given where a man drank, before breakfast, 27 glasses, containing between a quarter and half a pint each. Another took $13\frac{1}{2}$ quarts during the day, experiencing only a slight head-ache in consequence.

Let any one who is troubled with indigestion try the experiment of using pure cold water at proper times, and in suitable quantity, instead of their warm drinks, and they will very soon experience the *strengthening* effect of cold water upon the stomach. It is sometimes necessary, in case of very weak persons, to take off the chill to com-

mence with. In some cases, very small quantities only can be borne at first. These can and should be repeated every few minutes. Suitable exercise also promotes the good action of water thus taken.

Drinking medicinally should generally be practised an hour or two before the meal: most should be taken before the breakfast, less before dinner, and least before supper. In a state of high health, we should probably seldom need drink. The watery portions of fruit and other appropriate food would be sufficient. It is doubtless most natural and healthy to eat much fruit, and this always contains much water. Some think it is better not to drink at meals. One objection would be, that there would necessarily be too much of a "washing down" of the food. Priessnitz allows much drinking at the meals. He says cold water will digest any thing. By copious drinking at the meal digestion will pass off comfortably, when at times it otherwise would not. Still there are persons of firm health who have gone without drink for a long time, but they ate freely of fruits which afforded the necessary supply of water.

Drinking, other than at meals, should not, as a rule, take place until after digestion. If our food is of a proper character, we do not usually feel any thirst very soon after eating. If, however, we have taken food which is too stimulating, thirst is liable to occur, in such case it should always be gratified. We may lay it down as a rule, *that always when the body is not heated by exercise, or is*

not much fatigued, and thirst is felt, we should drink until satisfied. But every one knows how frequently over-heated persons and animals have destroyed life by too sudden and hasty drinking. Those who are very thirsty should drink very cautiously. Slowly sipping water will allay thirst more safely and more efficaciously than the rapid swallowing of large quantities.

In high fevers, much good at times has been done by the drinking of cold water. In some inflammatory diseases it has been no very uncommon thing for physicians to keep the strictest surveillance, that no water be drank ; and this however intense the thirst might be. In such cases, often, every thing which can be thought of, desirable or pleasant, seems to be comprised in the two words, *cold water*. Often patients, in the night, or at other times, while alone, have gotten themselves to a bucket of water, and have thus been cured.

The quality of water to be used is easy to be understood. None but that which is *pure and soft* should be taken. To obtain this many will be obliged to depend upon the cistern and filter. These can be constructed at a small expense.

CHAPTER IX.

*Air—Ventilation—Exercise—Clothing
and Sleep.*

THERE is scarcely a practice in society more pernicious, and in which there is more delusion, than in that of breathing “bad air.” Nor is this error to be found only among the non-professional of society. We well remember of being under the necessity, more than once, of returning from the halls of a medical college, with a fever upon us, in consequence of remaining through a long lecture, in an impure atmosphere, filled with tobacco, and other vile exhalations, enough to sicken one to think of. The learned professor had perhaps been discoursing upon the beauties and wonders of the function of respiration, the beautiful theories respecting the causes of animal heat, how it takes place through respiration and the circulation, and of the great importance of purity of atmosphere. The breathing of impure air is a most fruitful source of disease. Whenever the temperature of the air is such that close rooms can be endured, bad air is almost everywhere breathed. In dwellings, school-rooms, churches,

public halls and steam-boats, ventilation is almost always neglected.

Some, on being convinced of the necessity of ventilation, begin at once, and go to an extreme by which a severe cold is taken, and perhaps a general fever is brought on. If we say to persons, always sleep with fresh air coming into the room, they are apt to throw open doors and windows, and thus create a *current* of air which may prove very injurious. The rule at all times should be, that we accustom ourselves as much to open air as can be done with comfort, and without direct violence to the system. Let those who care to make a change, and who have hitherto been accustomed to close parlors and sleeping rooms, commence the experiment cautiously and judiciously. If it be a sleeping room, let it be well ventilated through the whole day; then, in the night, let there be a window or door slightly open, so as to keep up a constant change of air, and to avoid all currents, and if necessary in making this change, use more clothing. The feet *should always be kept warm and dry*. Such is the sympathy between the capillary functions or circulation in the feet and the rest of the system, that violent colds, fevers, and inflammations may be, and often are, most readily induced by exposures to cold and moisture.

We often speak of the great changes in the atmosphere as being a source of frequent disease, which in the present state of things is often true.

But as far as the temperature is concerned, *we* make far greater changes than those which belong to Nature. Think of the change in passing from the heated air of a room at 60° or 70° Fah., into an out-door atmosphere, at the freezing point, or perhaps at zero ; and this, too, often when thinly clad. Is it any wonder that such atmospheric changes as these, acting upon the skin, and particularly upon the delicate structure of the lungs, should often bring on colds, inflammations and consumption ? The greatest wonder is, that such things do not far oftener take place than now.

The great attention given to air and exercise is an important matter in the success of Priessnitz and in the water-cure generally. Priessnitz wisely insists that patients must daily and frequently take free out-door exercise. Accordingly his first object is to allay pain, so that exercise may be taken.

If by any means out-door exercise cannot be taken, labor or exercise should be taken in a room, the larger and the more ventilated the better. But it is always better, when allowable, that it be performed in the open air. Those who are so feeble that they cannot exercise, must *be exercised* by bathings, rubbing, and friction. All exercise is strengthening, and most salutary, until it becomes fatigue. Then it should be at once discontinued. Great care should always be taken that the body be kept perfectly warm after exercise ; especially if it have been violent, and

such as to induce sweating. *Bathing* should never, as a rule, be resorted to under such circumstances ; nor *drinking*, except with the greatest caution.

It has been a question whether exercise should be taken immediately after meals. It is doubtless better to avoid sluggishness and inaction, and on the other hand powerful exercise should not take place. This is more particularly to be avoided if the meal has been a full one. It is a law of the living system, that two or more strong actions cannot well go on in the system at the same time. We feel a kind of chill often after the meal, which shows that the nervous energy of the system has become more concentrated towards the stomach. If bathing, powerful mental or muscular exercise, should now be commenced, the nervous energy would be drawn from the stomach, and thus there would be a disturbance set up in the family or republic of actions which are constantly going on in the body in health.

The philosophic Jefferson highly extolled exercise, by walking. The Europeans had prided themselves on taming the horse ; but he doubted whether the taming the horse had not been of more injury than of advantage to man. Walking is one of the most natural and healthy kinds of exercise. It should be connected with sociality and cheerfulness ; and then it should be varied with jumping, hopping, skipping, and running :

but what *lady* dare do those things in these days of refinement?

Exercise of Infants and Children.

Whatever motion is used, none but that of a gentle kind should be allowed. Carrying in the arms is a very natural and good mode of exercise for the infant. Whatever exercise is adopted, whether by carrying in the arms, rocking, or swinging, it should be particularly remembered that no limb or part of the body be kept long in one position. Weakness or distortion of the limbs can thus easily be induced.

There are differences of opinion respecting the use of the cradle. It should be used with caution. The effect of such rocking as is often practised, is injurious upon the brain. Swinging is still worse. We knew a case of idiocy which was, by the friends, believed to have been caused by swinging in a basket, which was done much, she being a fretful child.

If infants are well managed in every respect, there will, in general, be little difficulty in getting them to take rest, and to keep quiet, without any rocking, swinging, or any very particular attention of any kind. Very soon they begin to *creep*, an exercise in which they should be encouraged. It is admirably adapted to bring into play nearly or quite all the muscles of the body, and this without very great fatigue. The clothing should, as far as possible, be so arranged as to admit of free

motion of the various limbs and muscles of the whole body. The more the child exercises, at the same time not becoming fatigued, the better it will be, and the faster it will grow and gain strength.

Children are often held in an improper position, bearing the hand upon the abdomen or chest, or letting the head hang too low. Young infants should be held mostly in a position nearly horizontal, with the head somewhat elevated. All motion in moving it should be of the gentlest kind.

Clothing.

There is not a doubt but that little or no clothing is strictly natural to man, in such climates as are best adapted to the human constitution. The body would thus be more strong and vigorous, and uniformly healthful, and more beautiful and symmetrical in its conformation; the mind would be active and powerful, and the moral character far less liable to become tainted. Of this, strange as it may appear to those who have not examined the subject, we have not a doubt. Clothing is therefore always to be considered, in some measure, an evil; and the question always arises, what is the best under the circumstances? In the colder climates and seasons of the year, it would be necessary to use clothing to retain the heat of the body, to preserve the due temperature. Yet few have any adequate idea how greatly the calorific function of the body can be increased by a correct diet

and regimen. Pricssnitz always requires of his patients that they lay aside their flannel and cotton: "For," says he, "they render people delicate and less able to contend against atmospheric changes." Many object; to whom he answers, "Wear it then over your linen, but when you are accustomed to cold water, you will not miss it. After the bath you have now taken, exercise until you provoke perspiration. You need then have no fear of catching cold."

People are almost always going to extremes in clothing, now too little, and now too much. Clothing, too, is illy proportioned over the body, some parts having too many thicknesses, and other parts, more important, with little clothing, or none at all. There is much injury by pressure in clothing. No part of the body, however strong, can bear continued pressure with impunity. Clothing for infants and all, should be such as to admit of free motion, and circulation of air over the whole body, and always the less the better, if due warmth is kept up.

Sleep.

If people were "temperate in all things," there would be no difficulty as to sleep. In general, there is too little sound sleep. By improper kinds and quantities of food, unventilated clothing and rooms, sleep is often any thing but refreshing.

Infants and children need more sleep than adults, and old persons more than the middle

aged. Sleep should not be taken after a meal, until digestion has well progressed. This rule is of great importance. The plan many have of sleeping soon after the meal is very pernicious. If sleep is needed in the middle of the day, as it often is, it should be taken before the meal, and will then be found exceedingly refreshing.

CHAPTER X.

Water-Cure Processes—Sweating.

THIS process is often of very great benefit. It is said that Hippocrates did not administer medicine to produce sweating. His plan was merely to pour water over the body, and then place upon the patient sufficient bed-clothes to retain the animal heat, which would sooner or later be a sure means to bring on perspiration. This method is decidedly better and more certain of success than that of giving powerful medicines internally, which irritate the system and internal organs. This plan used by Hippocrates is very much like the one invented by Priessnitz, viz. by the wet-sheet.

Sweating, in many cases, is advisable in the following manner. A mattress or bed is covered with one or more thick woollen blankets; the patient, undressed, is extended upon the blanket, which is very closely drawn around the body, and, first one side and then the other, is well tucked under and adjusted; then the second blanket is wrapped about in the same way, and the third, and so on, until there is sufficient to retain the warmth. The

heat of the body thus retained acts upon the surface, which, if continued long enough, will produce the desired effect. The sensations are rather unpleasant until perspiration comes on. In many cases it takes place very readily, in others it will require hours. It is, in most cases, best to use the wet-sheet well wrung out for sweating.

The confined position, as well as the irritation of the blanket, and heat retained, is somewhat uncomfortable. When perspiration is well commenced, the sensations are more agreeable. Any diseased part, as swellings, tumors, ulcers, and the like, should be bandaged by wet cloths before packing up. It is agreeable and useful to take frequent and small draughts of water as soon as perspiration commences, and to have an abundance of fresh air admitted to the room. A urinal vessel is, if necessary, adjusted before packing up. Persons accustomed to the process often sleep after sweating commences. Those who perspire with difficulty should be enveloped with great care, as to the closeness, so as to retain all the heat ; and it is well for the person to make motion with the limbs as much as the confined position will allow. If sweating, however, comes on without such exertion, it is better.

"The principal advantage," says Capt. Claridge, F.S.A., "of this new process, the invention of which is entirely due to Priessnitz, is, that it does not stimulate the blood like other sudorifics. The organs of respiration, which vapor baths

excite extremely, are left perfectly tranquil. Any slight irritation which the body may experience, is calmed by the fresh air, whilst the blood is refreshed by the cold water. Thus congestion (rushing) of blood to the head or chest, is prevented. These advantages give to the process such efficacy that it may be resorted to daily for months, without weakening the body. When there is any tendency to a rush of blood to the head, or to headache, a *cooling bandage* should be kept upon the forehead and temples."

Immediately after sweating, thorough ablution is to be quickly performed. If the patient is to pass to a shower or plunge bath, it is best to wrap the body closely in a blanket, an assistant wetting the feet and parts to be exposed to the air.

If, by any means, perspiration does not ensue, the ablution should be performed the same as usual. This warming in the blanket is often useful to precede the bath, and will enable weak persons to endure the bath much more comfortably and safely.

This highly valuable process may easily be practised to excess. In those of a sanguine temperament and active circulation, there might very readily be brought on too great an increase in the circulation. This should always be guarded against. Where there is sluggishness of circulation, and a cold and inactive skin and general habit of the body, the process is susceptible of very great

benefit. Priessnitz does not now sweat his patients as much nor so frequently as he once did.

The following experiment with the sweating-blanket was made by Sir Charles Scudamore, M.D., F.R.S.: "On awaking at five A. M., I had some headache,—pulse rather full, at 56; animal heat 98°. In the course of ten minutes after being packed up, I was comfortably warm; least so in the feet, when I desired more weight. At the end of an hour and ten minutes, when the warmth of the whole body was much increased, without sensible perspiration, the pulse was raised to 66, full and soft; the animal heat 99°. At the end of two hours the perspiration was universal, but not copious,—pulse 68; heat 100°. In another half hour, perspiration in a greater degree, but not streaming,—pulse 68; heat 101°. At the end of two hours and three quarters, I quitted the bed for the full bath, into which I plunged instantly, while hot and perspiring, and made two immersions, and came out exceedingly refreshed."

Wet Sheet, or Lein Tuch.

This is a process against which there is a vast deal of prejudice. This arises from ignorance of some of the simplest laws of Nature. People learn too often right well, from experience, the bad effects of laying in a damp sheet, or of remaining with damp clothing of any kind. When a person is exposed to a damp bed or damp clothing in the ordinary way, a great amount of heat is

in this manner conducted off from the body, (water being a rapid conductor of caloric,) and thus the body is greatly exposed, and the most serious results may follow. Every one knows how liable we are to take cold, or to bring on inflammations, fevers, &c., in this way. The mere exposure of the feet will thus often produce severe ailments. In this process a number of woollen blankets are to be smoothly spread out upon a bed or mattress, in the same way as for sweating; a well wrung sheet of thickness, weight, and size proportioned to the age, size, strength, and condition of the individual, is laid upon the blankets. The patient lays at length upon the sheet, which is very quickly wrapped closely about the body, all except the head and face; and then also, in the same manner, first one of the woollen blankets, and then as many more, one by one, as is necessary to retain the heat. The *first* impression, except in very high fever, is unpleasant, but the packing all properly arranged, there soon follows a very soothing, pleasant sensation of warmth. If the object be to reduce a high fever, the sheet should be changed as often as the patient becomes warm. Two or three wet sheets are better when the object is to reduce the temperature of the body, and thus the quickness of the heart's action, and the circulation, as in high fever. The refrigerant action continues longer, and the invalid is not much inconvenienced by frequent moving. Sir Charles Scudamore, M.D., F.R.S., while at Graef-

enberg, says, "I made the experiment of lying on three wet sheets, instead of one. The first impression on laying down, was that of greater coldness, but when packed up, this subsided into a sense of pleasant coolness that was refreshing. This remained, so that at the end of an hour and a quarter I was not warmer than I had been in ten minutes with the one sheet. It was particularly agreeable that the back remained cool so long. In an hour and a half I had the same general warmth as with half an hour of the one sheet. In another quarter of an hour I was becoming so warm that the animal heat had risen one degree. Had I remained longer, I should doubtless have perspired freely. I was much satisfied with the experiment, as showing the long continued refrigerant power of the three sheets, in comparison with the one.

The wet sheet, according to Edward Johnson, M.D., "produces two *diametrically opposite* effects, accordingly as it is used. If it be changed repeatedly as fast as the patient becomes warm, as, for instance, in cases of fever, almost any amount of heat may be abstracted slowly and gradually from the body. But if the patient remain for half an hour or an hour, the most delicious sensation of warmth and a gentle breathing perspiration are produced, while all pain and uneasiness are removed. It produces all the soothing influence upon the *entire* system which is produced by a *warm poultice* on an *inflamed surface*."

Thus much for the ridiculed wet sheet. Had

Priessnitz done nothing more for mankind than to discover this most powerful means of relieving human suffering, his name would have been remembered to the latest. We are often told that there is nothing new in the water-cure. *Water* is not new, nor were *ships*, with Columbus. But Columbus sailed to a new world. So Priessnitz, with a well known and efficacious agent, has found out a *new* way. The wet sheet, *physicians* must learn to use, or *others* will. Priessnitz will inevitably receive due honor.

Bandages, or umschlags, are applied in a great variety of ways, and are the same to any *part* that the lein-tuch is to the *whole* body. They are used to cool or calm, to warm or stimulate,—thus producing diametrically opposite results.

Cooling Bandages, (Umschlags.)

When a part is inflamed, or hot and painful, a bandage of one or more thicknesses is wet and placed upon the part, and is to be changed as quick as it begins to be warm. If the part is very hot, the colder the water, and the oftener they are changed, the better.

Stimulating or Warming Bandages, (Umschlags.)

The more these are wrung out, the more stimulating they will be. They are useful in a great variety of ways. When wrung out of cold water, the first impression is that of cold. If properly applied, they immediately become warm by the

heat of the part. Enough of dry cloth of some kind should be placed over them to retain the warmth. Oiled silk is sometimes used to retain the moisture longer. As a rule, they should be changed as soon as they begin to be dry.

Body Bandage.

This is more generally used to produce the warming or stimulating effect ; but sometimes it is made a cooling application. The body bandage is much used in diseases and weaknesses of the stomach, liver, bowels, and other organs. Its width, weight, and length vary according to the necessities of the case. One or more thicknesses of linen or muslin, of proper length to pass two or more times about the body, is a good form. Enough in length is wrung out to cover the abdomen, or, if necessary, to act upon the spine, also enough is wet to pass round the body. It is to be applied as tightly as can be borne comfortably, and to stimulate, must always immediately become warm, otherwise the result may be bad. Some will need more of the dry covering than others. A woollen wrapper may be used, if necessary.

Rubbing Wet Sheet, (Abreibung.)

This is a very mild, convenient, and useful application. A linen sheet of coarse quality is slightly wrung out, or left dripping. It is thrown quickly over the body, sometimes over the head ;

and immediately active rubbing is to be given by an assistant or two, and the patient, also, if able, until the skin becomes red and warm. This is followed by very active friction with a dry sheet or cloths, until the surface is completely dry. The temperature of the water used here, as always, should correspond with the strength of the patient. Those who are too weak to be up can often be much benefitted by a judicious rubbing of the whole body, while in bed. A very good rubbing bath can be taken with good crash towels. Especially for the weak and those who have not much exercise, plentiful rubbing the body is most excellent ; it is very strengthening.

Sitz, or Sitting Bath.

A small tub of sufficient size, set upon a very low stool, or any thing by which it is raised a few inches, is quite sufficient. Unpainted wood is the best material, metal being unpleasant and cold. The water is used from one to five or six inches deep. The length of time this bath is used varies from a few minutes to two hours, or more. To avoid exposure to cold it is best to uncover only the part of the person to be exposed to the water. This bath is to Priessnitz of so much importance that it is prescribed to nearly or quite every patient. "It has the effect of strengthening the nerves, of drawing the blood and humors from the head, chest, and abdomen, and of relieving pain and flatulency, and is of the utmost value

to those of a sedentary life. It is sometimes well to take a foot bath, tepid or cold, at the same time. If a large quantity of cold water were used in this bath, it would remain cold too long, and thus drive the blood to the head and upper parts of the body, which might be very injurious ; but the small quantity of water used, at once becomes warm, and thus admits speedy re-action. In some local diseases of the lower parts where there is inflammation, and the cold water feels most agreeable, the water is frequently changed. If there is any inclination to headache or too much heat in the head, a cold bandage upon the forehead and temples is good. It is often well to rub the abdomen briskly during this bath.

“The sitz-bath may be used by any person, whether in health or otherwise, without the slightest fear of taking cold. Let those subject to giddiness, head-aches, or congestion of blood in the upper regions, try this, and they will at once perceive its utility.”

Half-Bath.

This consists of a tub of suitable size, the water usually from three to six inches deep. It is less powerful than the entire bath, and is often taken a few days preparatory to more powerful baths. This bath should seldom be taken lower than 60° Fahrenheit.

Capt. Claridge gives a remarkable case in which a half-bath was used with great success :

“A person who had recently lost his wife and two children, was attacked with brain fever. Priessnitz ordered him a tepid bath, in which he sat and was rubbed by two men, who were occasionally changed. The man became so deranged, that it was with difficulty that he could be kept in the bath. In ordinary cases, this disease succumbs to the treatment in two or three hours; but the patient in this case became speechless at the end of this time.

“Priessnitz, with that coolness which is so leading a feature in his character, said, ‘Keep on until he either talks much or goes to sleep.’ The latter the man at last did, but not until he had been in the bath for nine hours and a half, when he fell asleep from exhaustion at half past ten at night. He was then put to bed, and the next day the fever had left him, and, though weak, he was able to walk about. If, in this case, Priessnitz had become alarmed, after the first two or three hours, and had discontinued the mode of treatment, to try some other experiment, the consequence might have proved fatal.”

Foot-Bath.

‘This should be frequently used, and should always be taken cold, when there is a certainty of reaction and warmth. There is very great sympathy between the feet and other parts of the body. Every one knows how easy it is to take a cold in the head by exposing the feet to cold and

moisture. The feet should always be kept perfectly warm and comfortable. It is always better, if we can, to make the body warm its own feet by cold foot-baths, exercise, frictions, &c. But when for any reason we cannot, we should use artificial means, the best of which probably is the tepid or warm bath, of warmth enough only to make the feet comfortable; then immediately the feet should be plunged in cold water, which is only agreeable, or they may be well rubbed a moment with a wet cloth, and then follow well with a dry one. By night and by day, it is of the highest importance that the feet be kept entirely comfortable.

Head-Bath.

A shallow wooden bowl, or vessel of suitable size, with a rounded groove for the neck, is all that is needed for this bath. The person lays at length upon a mattress, rug, or carpet, and thus immerses the part to be exposed. This bath is very useful in affections of the head. Usually, for a short time, the back and sides of the head are placed alternately in the water. The following case, illustrating the use of this bath, with others, is given by Richard Beamish, Esq., F.R.S. The case was given by the patient himself.

“In his twelfth year, after a dangerous nervous fever, his hearing was found to be nearly gone. Opinions were obtained from the most eminent physicians in Germany, all of whom declared, after having experimented on him, that he would ever

remain deaf, and that, as years advanced, the deafness would be more confirmed.

He arrived at Graefenberg in January, 1843.

The treatment was as follows:—

Morning, wet-sheet, and plunge-bath, with rubbing; but for the first fortnight the bath was tepid.

Noon, head-bath, from twelve to fifteen minutes. After which a walk; then wet-sheet, followed by rubbing with the dripping-sheet (*abreibung*), and sitz-bath for twenty minutes.

Afternoon, head-bath; walk; wet sheet, followed by plunge-bath, and hand-rubbing.

Night, head-bath twelve to fifteen minutes.

In eight days, on coming out of the plunge-bath, he perceived a difference in his power of hearing, as his nose, which had been long stopped up, had begun to cleanse itself. The idea then occurred to him of sniffing water up his nostrils; he obtained Priessnitz's sanction, and thus conducted his operations:—

Head-bath, twelve and a half inches diameter, four and a half inches deep; from two to three inches of water.

1st. Face well rubbed with water twenty times.

2d. One side of his head immersed till cold, then rubbed till warm.

3d. Back of head, ditto.

4th. Ears well rubbed till warm, and again the side of the head immersed as before. This three times. The other side then followed, in a similar manner. Water now sniffed three times, and

forced through the passages to the mouth ; the head then being thrown back, the water was returned by the same channels to the nostrils.

The face once more rubbed twenty times ; again the water was sniffed, and again the head was immersed and rubbed. The sniffing was repeated, and the operation concluded by rubbing the face twenty times.

In *four weeks* he was enabled to hear distinctly. A quantity of white matter continued, however, to exude from his ears. Sweating was now ordered ; but it proved too much for him, causing him to swoon after the plunge-bath, and he was unable to resume it until he had been four months under treatment.

In four months and a half he commenced the douche, Priessnitz desiring him to proceed with great care, for fear of a relapse. For some weeks he only used it for one minute at a time, which he subsequently increased to five minutes. During the progress of the cure he had many attacks of fever, which readily yielded to the wet-sheet and *abreibung*.

When he arrived at Graefenberg he was in a state of great debility ; but when I became acquainted with him in June, he was one of the most robust of the patients. He took his departure on the 12th of July, deeply impressed with the value of hydropathy, and bearing within himself the best testimony to its power."

Eye-Bath.

A small vessel of suitable size is filled, so that the eye is immersed, and is to be alternately opened and shut. It is also well to bandage the forehead and temples, especially at night, in cases of weak or inflamed eyes. Head and other baths are to be resorted to in connection with the eye-bath.

Finger, Arm, and Leg Baths.

These are very useful for a variety of ailments, such as whitlows, wounds, ulcers, ring-worms, eruptions, &c., &c.

Shower-Bath.

Very weak persons may commence, if they choose, with tepid water for this bath. Such persons, however, often commence at once with the cold shower, and in the coldest of weather, with great benefit. Few, if any, who are able to walk, need fear, provided the necessary precautions are taken. It should be taken very quickly by beginners, immediately rubbing the whole body with dry cloths until perfectly warm and dry. Some prefer taking the shower upon the head without any covering; others use an oil cloth cap. It is not well to let the hair remain wet, if the head be wetted. This is a mild form of bath, and for quickness and efficiency is to be highly recommended.

Drop-Bath.

This consists of drops of water falling from a height, and can be made to produce powerful impressions, by the height and duration, with rubbing, in various local and chronic diseases.

Douche-Bath.

This consists of a stream or jet of water from a height, and is to be received upon different parts of the body according to the necessity of the case. It is capable of affording the most astonishing relief in rheumatism and other diseases, often in a very few minutes. It is very seldom to be taken on the head or face, and those who have weak chests should avoid it on that part. The time usually recommended is from one to fifteen minutes. "The douche," says Professor Dunglison of Philadelphia, "is one of the most successful means for taming the most furious maniae. It is also useful in chronic rheumatism, stiff joints, &c." It must always be taken with great caution.

"The most intense impression which can be made by the application of cold water is by the douche—and there must be in the system a very considerable amount of vital force to enable the patient to bear this mode of application. A misapplication may so far lower the vital resistance as to make the re-action exceedingly difficult or even impossible. It may knock the patient so violently down as to make it difficult for him to get up again—thus giving rise to dropsical swellings

of the legs and feet, venous congestion, piles, varicose veins, and other symptoms of deficient vital action. It sometimes produces the most extraordinary effects, as weeping, laughing, trembling, &c. In its proper place, however, it exercises a most powerful influence over disease; and seems to exert an especial impression upon the absorbents. I have seen tumors of long standing most rapidly absorbed, and disappear, under the use of the douche."—*Dr. Edward Johnson.*

A case is given by Dr. Weiss, in which a gentleman, aged 64 years, took a douche rather late in the day and retired to his room to rest. He was found in a state of insensibility, sitting in a chair, supported from falling by two chests of drawers. Involuntary motion of the bowels had taken place. Affusion with cold water, with frictions, produced vomiting, and the pulse and respiration were thus restored.

Injections.

These are very useful in various parts of the body and for a variety of purposes. They are used both tepid and cold. The bowels, when there is the most obstinate constipation, can easily be moved by water alone, thus leaving the system free from irritation by drugs. There is a variety of instruments for this purpose, some of which, as the force-pump syringe, are very convenient and easy of use. It is always safe to use slightly tepid water, but sometimes better cold.

In very obstinate bowels, when the clyster is rejected, it should be repeated until the necessary result is produced. By the proper use of this most valuable remedy, the liver itself can be acted upon, when it is necessary. In diarrhœa, dysentery, colic, and inflammation of the stomach, liver and bowels, injections, in connection with other means, are highly useful. Care should always be taken that the instrument be properly filled with water, so that no air is introduced. This would be liable to cause pain.

Cautions in the use of Water.

No one should undertake to prescribe or use water to produce any powerful impression upon the body, without well understanding what they are to do.

The strong statement of the great physiologist and physician Magendie, who said that "the practitioner mixes, combines, and jumbles together vegetable, animal and mineral substances, and administers them right or wrong, without a single clear idea of the *why and wherefore* of what he does," is not unfrequently verified in practice. It appears to many, a very simple thing to use pure clean water. But let it be always heeded, that the agent is one of power. It can be made to cause great injury. No mode of treating disease needs more skill, more caution, and a greater knowledge of the human body, than does that by water.

Dr. Shew gives us the following rules, "*No strong impression should be made upon the system, either internally or externally, within about three hours after a meal,*" to which we may add, if, by any means, the food has remained in the stomach undigested, as it sometimes does for *many hours*, then a powerful bath will be very likely to increase the difficulty. Copious and yet judicious drinking will then be advantageous.

"Under this rule, water may be safely used to produce a strong impression, either internally or externally, or both, *when there is no sensation of chilliness, when the temperature of the body is raised, (as by fever, sweating, or the warming blankets,) when there is no general or profuse perspiration brought on by exercise, or when the body is not fatigued.*"

Inflammation of the Stomach and Bowels, treated by Priessnitz.

"A child, three years old, was subject to inflammation of the stomach and bowels. A second attack, with aggravated symptoms, which he had while at Graefenberg, was treated as follows:—The well-wet bandage, covered only with a thick dry sheet, was applied every five minutes, from the neck to the knees, for upwards of an hour, when, the heat being reduced, the last was permitted to remain ten minutes; the head and chest being also implicated in the inflammatory action, thicker umschlags were applied to those parts;

the feet and legs being cold, they were well rubbed with the hands, and covered with a blanket. After the application of the last umschlag he was placed in a tepid bath at 70° Fah., where he was retained for an hour; his body being rubbed gently during the whole time; additional-cold water was occasionally added to retain the bath at a uniform temperature, and a tumbler of cold water was also poured on his head, at intervals of about a minute. Four times during the day was this process repeated; the periods being reduced as the fever became less, and at night the bandage was changed every half hour. On the second day the little sufferer refused to go into the bath, but begged himself from time to time for fresh bandages. Priessnitz at once adopted the child's suggestion, and directed that his feelings should be attended to. In the course of the day the child desired the bath, in which he was accordingly placed, and where he remained till the heat in his armpits, and back of his neck, was reduced to that of the rest of his body;—this being Priessnitz's index of the proper duration of a bath under such circumstances. In four days the child was quite restored. Subsequently a pustule appeared on one foot, which discharged freely, and his cure was perfected."—*Beamish*.

Ulcerated Sore Throat and Fever.

"In April last I was called to attend a boy,

Henry Merchant. I found him suffering from ulcerated sore throat and fever. He had been seized the day before with great languor and dejection of spirits, with pains in his head, back, and limbs. His eyes were heavy and inflamed; great heat was experienced at the pit of his stomach, and vomiting constantly recurred—strong symptoms of typhus. Some pills had been administered, to stop the vomiting, but without effect. I directed the wet sheet to be applied, and renewed when hot, and as much cold water to be given as he was disposed to drink. The vomiting immediately stopped. After the third wet sheet he was rubbed in a shallow tepid bath till his teeth chattered. When he was put to bed a gentle perspiration soon broke out; the fever was entirely destroyed; he slept soundly all night, and the next morning was convalescent. A covered wet bandage to his throat (*erregender umschlag*) for a few days, with copious water-drinking, entirely removed the ulceration, and he went about his usual avocations with strength unimpaired.”—*Beamish*.

Measles.

“This was the case of a child two years old, who had been for some days very restless, with derangement of bowels, and great heaviness, and whose joints had begun to swell. Found considerable fever, eyes much swollen and inflamed, with defluxions of sharp tears, and considerable sen-

sibility to light, and a tendency to an eruption of the skin.

Directed covered well-wet bandages to be immediately applied to the body, arms, and legs, and the child to be permitted to drink as much cold water at 56° as it desired. To be kept as much as possible in bed, or in a room of equal temperature, and to have the bandages renewed as soon as hot. In the course of the day, as fever subsided, the eruption appeared, and at noon, there was no difficulty in pronouncing it to be *measles*. After the application of the last bandage in the evening, the child was washed all over in tepid water, 70° Fah. The eruption covered the body, face, and forehead. It passed a quiet night, the bandages being only once required. The following morning the fever had entirely disappeared, the swelling of the joints had begun to subside, and the eruption was dying away. Bowels relieved naturally. Appetite restored. The less wet bandage only was now retained on the body, and changed four times in the course of the day. The body was washed morning and evening in tepid water. On *the third day*, the eruption had almost entirely disappeared, and the child was convalescent, and has not been confined a single day since.”—*Bea-mish*.

Asthma and Affection of the Liver.

“A gentleman under treatment at Graefenberg for asthma, affection of the liver, and much gene-

ral derangement, for which medical advice had been sought in various quarters, while looking on one evening at the dancers in the Grand Salle, suddenly fell down in a fit. The alarm for his safety was very general. Priessnitz was sent for, who directed that his feet should be well rubbed with cold water until the blood circulated strongly in them, and cold water be applied to his head and chest. He very soon recovered. I add, that he was very corpulent, that in four months he was enabled to put a decanter under his coat, and that in six months he left the establishment perfectly cured of all his ailments."—*Beamish*.

Severe Shock.

"Robert Halc, a slater and plasterer, fell from the top of a house in Prestbury, a height of thirty-two feet. His fall was unbroken, save by the window-sill of the lowest window, against which the back of his head came ; thence to the ground on his back. His brain received a considerable shock. When taken up he was senseless, and nearly black in the face. No bones were broken. In the evening, some time after the accident, he requested my advice. I found his pulse 96, and hard. The greatest suffering complained of was in his back. About half-past eight o'clock the principle of *counter-determination* was put into practice. Sitz-bath, and rubbing of the extremities, succeeded by wet sheet, with cold wet bandages to the head, and a free supply of water to

drink. About eleven o'clock he got to bed, his head enveloped in a wet cloth: some sleep was obtained. On the following morning and evening the same process was repeated, the sole additional application being an enema of tepid water. The wet sheet was only again required the morning of the second day, when he was enabled to leave his house, entirely free from every feverish or uncomfortable symptom."—*Beamish*.

Case of severe taint of the system.

"Few have any accurate idea how much may be accomplished in many cases, by what may be called a *very mild course* of treatment, at the same time adopting a severely rigid diet. To illustrate, we will give a case: A most worthy lady of this city took the child of a deceased friend, and nursed it at her own breast. Its little system soon told the sad story of its father's licentiousness, that it had inherited the most loathsome of diseases, and with the poison of which its body was completely charged. The good woman, having the highest confidence in the purity of her own system, could not be persuaded that it was dangerous for her to nurse the little one in such a state. She thus continued to nurse the child, until, before she was aware of the danger, her system had become powerfully affected, and soon the most offensive sores began to break out upon the breasts and different parts of the body. She was therefore compelled to wean the little suffer-

er, so that if possible there might be effected the expulsion of the loathsome disease from her system. On taking medical advice, she was informed that this could only be done by the free use of *mercury*. This she was unwilling to take. Through a friend the advice of Professor Mussey was obtained, in which she was recommended *to take no medicine*, but to adopt a most rigid vegetable diet, with suitable bathing, exercise, &c. The advice was strictly and perseveringly followed, and in a few weeks, strange to tell, *she was restored to perfect health.*“

Inflammation and Swelling of Breasts.

“On the evening of the third day after my wife’s first accouchment, I came home from Guy’s Hospital, where I had been detained since morning, and found her groaning and weeping with intense pain, the breasts red, and enormously enlarged, which the frightened nurse was vehemently rubbing with brandy and oil. The skin was excessively hot and dry, and the pulse was leaping along at the rate of 120. It was in the month of January—so I walked into the street with a pail, which I filled with snow, and bringing it into the sick room, I piled a heap of it over both breasts, continually adding fresh snow as it melted. In a very few minutes the milk span out in streams, to the distance of more than a foot, and the tears of torture were at once changed for those of pleasure, accompanied by that hysterical sobbing, which is

the common result of a sudden transition from intense suffering to perfect ease. The mere absence of pain in these cases takes all the characters of the most delicious and positive pleasurable sensations. In half an hour the inflammation had subsided, the breasts had become *comparatively* flaccid, the fever had entirely subsided, and not only all danger, but all inconvenience, had utterly vanished. But for this timely succor, suppuration must have supervened in both breasts, and large abscesses would have been the *inevitable consequence*."—*Dr. Ed. Johnson*.

Great Debility and Suffering after Confinement.

"This lady, aged 63, had been a sufferer for *eighteen years*, ever since her last confinement, from a constant pain, more or less acute, in the neighborhood of the womb.

Three medical gentlemen, whom she named, attended her during her illness, and all concurred, according to her statement, in the opinion that she would never be restored to health, or be freed from pain as long as she lived. Up to the time of her placing herself under my instructions, the prophecy had been but too well fulfilled, notwithstanding her attendance for six months at a time at the Dispensary of Cheltenham, and that she changed her days of attendance to obtain the advantage of various medical opinions.

Many times she had prayed, if it were God's will, to be released from her sufferings with her

life, and though at times capable of some exertion, the effects of disease were so strongly marked as to leave little hope of recovery.

On the 11th of October, 1842, I commenced the application of cold water, internally and externally, in various ways.

In *four days*, a trembling which pervaded her limbs, ceased, and her body had recovered its erect position. In *nine days* the pain which had tormented her so long, and which was to have been her companion through life, was scarcely perceptible, and she was enabled to perform her regular household duties. In *twenty-one days*, I ceased to attend; her health being re-established, and her strength fast returning."—*Beamish*.

Puerperal Ulceration of Right Leg.

"Mrs. Halc, aged 64, had been suffering for seventeen years from a puerperal ulceration of her right leg. After her last confinement, nineteen years before, her left limb became ulcerated, which was healed after two years' contest with drugs, lotions, and ointments; but soon after the right limb also broke out, which resisted all the prescriptions of the Dispensary physicians, which she ultimately abandoned, as affording no relief. In October, 1842, I undertook the case, under the most unpromising circumstances; the whole system was deranged; no one function was properly performed. Scanty fare, and uncertain attendance, increased my difficulty; notwithstanding, by

the application of the wet sheet, the sitz-bath, the leg-bath, various umschlags, with occasional sweating, followed by the rubbing wet sheet, I had the satisfaction to observe one organ after another resume its healthy action, and at length, in the middle of March, 1843, in five months, to see her perfectly healed."—*Beamish*.

Eruptive Fever.

"This case is that of Mr. Johnson, of Prestbury, who had been suffering for some days from a cutaneous eruption, called millary, or millet fever, with a continuous hard and dry cough. For two nights he had had no rest; fever high; bowels constipated. The wet sheet was immediately applied, followed by the tepid bath. A lavement relieved the bowels, and the free drinking of cold water refreshed the parched system. The wet sheet was repeated twice a day, followed by tepid bath, and this formed the principal treatment. It was commenced on the 15th May, 1843;—on the 22d the patient was able to go out, the eruption having entirely disappeared, and the cough rapidly subsiding. He continued steadily to improve, taking a wet sheet every other day for another week, when his cough was entirely removed; and he declared to Mr. Crump that "Hydropathy was a wondrous quick thing to cure people." It may be well to state that Johnson had been afflicted with this disease some years before, and had swallowed a large quantity of drugs, with little

effect; for he continued to suffer as many *weeks* under the ordinary treatment as he did *days* under the hydropathic, and was left in a state of great debility for long afterwards. Other cases of fever have come under our treatment, with equal success."—*Beamish*.

Rheumatism in the Head.

"In the case of this lady, I found her suffering from a severe attack of rheumatism in the head, under which she had labored for eight months. The pain was described as intense, with spasms extending to the cheek-bones, showing a near approximation to *tie-doloureux*. Her left arm was rendered nearly useless, and her loins were so painful, and her back so feeble, as to prevent her rising from her chair without assistance. Her head was, as usual, enveloped in flannel, and her ears were filled with cotton. Blisters had been applied to the back of her head, leeches had been used inside her mouth, and she had had two of her teeth extracted, but no relief was obtained.

My first operation was to remove all flannel and cotton, and in their place to apply cold wet bandages; to direct a wet compress for her stomach, with sitz and foot-baths twice a day, and the free-drinking of cold water before meals.

On the second day symptoms became much exasperated, and she hesitated whether she should proceed. She *did* persevere, however, and on the sixth she was repaid by freedom from all pain

in her loins and back, and the full use of her left arm. By the 2d of November—in thirteen days—she expressed herself as being in the enjoyment of a better state of health than she had known for years.”—*Beamish*.

Scarlet Fever.

“ This case was that of my own little girl, four years of age, who was on Saturday evening attacked with scarlet fever. On Monday morning the fever had attained to such a height that I perceived no time was to be lost. Her pulse was what may be termed flying, and, as a consequence, the eruption could not appear. The wet bandages were applied, at seven o’clock in the morning, to the abdomen and bowels, and changed as soon as they showed a tendency to dry. At eleven o’clock the pulse was 125, and the eruption was fast appearing. By the evening, fever was entirely reduced, and the eruption covered her body. On Tuesday it began to disappear from the face and neck, and the swelling of the throat and face began to subside. On Wednesday it was found no longer necessary to confine her to bed, and that evening she was quite convalescent.”—*Beamish*.

Serious Irregularity in Menstruation.

“ This irregularity had existed five years, ever since the last confinement. The periodical discharges were protracted sometimes to twelve days, leaving her in a deplorable state of weak-

ness, and producing, at last, dropsical symptoms. Priessnitz's treatment was as follows: morning, leintuch, or wet sheet, from three-quarters of an hour to an hour, followed by two abreibungs, one immediately after the other, that the temperature of the body might be quite reduced to its normal state,—a point necessary to be attended to after the sweating in blankets, or warming in leintuch. At noon, and afternoon, an abreibung, or dripping-sheet, for five minutes, and sitz-bath for fifteen minutes. But when the catamenia returned, she was directed to go to bed, and apply covered umschlags from the breasts to below the hips, and round the calves of her legs, and to change them every half hour during the day, and as often as possible during the night. This treatment had the desired effect in stopping the discharge. In four weeks a tremendous auschlag, or crisis, appeared on her body, larger than anything Priessnitz had ever before witnessed, and, as I was informed, scarcely to be comprehended. This continued open for *four months and a half*; a large quantity of bloody matter was, at the end of that time, thrown out from the uterus; her strength rapidly returned, and her cure was accomplished. She remained six months at Gracfenberg, to satisfy herself of the permanency of her renovated condition. Priessnitz recommends rest and tranquillity in these cases, and considers walking bad."—*Beamish*.

Priessnitz's Treatment before and during Confinement.

We are told, the success of Priessnitz in his treatment of females previous and subsequent to confinement, is as remarkable as his treatment of fever, never having lost a patient under either condition.

During pregnancy the sitz-bath and abreibung are frequently applied, particularly the former, if there be pain in the back ; cold and tepid baths, also, are recommended, and the stimulating wet bandage, he considers, lessens the first pains, and causes a speedy labor. After confinement, he recommends the body to be rubbed all over daily, portion by portion, with a wet towel, and then with a dry one ; the rest of the body being kept well covered. In milk fever he directs a slight sweating, with subsequent rubbing with a wet towel

For pain in the breast or bowels, the umschlag is applied. Should the legs swell, the stimulating bandage is again resorted to. If there be giddiness, or head-ache, uncovered bandages to the forehead, with frequent leintueher, will be found efficacious.

Priessnitz's Treatment of Infants.

“Should the bowels or stomach of the infant become deranged, he applies either a soft umschlag, or places it in warm water to the waist ; the bow-

els being gently rubbed ; or a lavement of cold or tepid water is administered.

When teething comes on, and fever prevails, the well warmed umschlag should be applied as a small shawl across the shoulders and chest, to be renewed when it becomes hot. Great care must be taken that this bandage is perfectly covered, or injury will arise.

In all feverish complaints of children the wet sheet is always safe, renewed when hot, and afterwards the tepid bath ; the child being kept as much as possible in bed.

This treatment applies to measles, small pox, scarlet fever, &c., and which I have had many opportunities of testing.”—*Beamish*.

Constipation.

This is a very common complaint in pregnancy. It is generally easily removed by suitable diet. Clysters of water, tepid or cold, the body bandage, sitting and other baths, with due exercise, will remove the difficulty. The bowels should always move at least once a day.

Irregular Menstruation.

“ Order is established in this important function, by slight perspirations, general cold ablutions, sitz-baths, and foot-baths, much exercise, and plentiful drinking cold water. Instances of cures of this complaint at Graefenberg are innumerable.”

Uterine Hæmorrhage.

“In hæmorrhages of the matrix, apply cold bandages to the abdomen, and if these are not sufficient, cold water must be injected into the matrix: to these means must be added an abundant drinking of cold water. This treatment requires the advice of some hydropathic practitioner.”

Tooth-ache.

The following is Priessnitz's treatment: “Two basins are filled with water, one of which is cold, the other tepid; the mouth should be filled with the tepid water, and held in the mouth till it begins to be warm, then change it; during this, the hands should be dipped constantly in cold water, and with them violently rub the whole face, cheeks, and behind the ears; this operation should be continued till the pain ceases. It is also good to rub the gums even until they bleed. I never saw toothache resist this treatment. Sometimes it is necessary to add foot-baths.”—*Munde.*

Consumption.

This terrible and formidable disease is seldom accidental. Its foundation is usually laid before birth. It usually consists in the formation of tubercles in the lungs, which sooner or later inflame, ulcerate, and break down. Real consumption, when fully established, is seldom cured. There are sometimes cases, however, that are cured;

and in many other cases the disease can be kept, as it were, stationary, and by proper treatment and care, life can be prolonged, and rendered far more comfortable. The greatest care is necessary in respect to every circumstance, even to the most minute, the purity and temperature of the air, the clothing, diet, bathing, exercise, and state of the mind and passions.

Dr. Billing, senior physician to the London Hospital, a man of very great experience and simplicity in his practice, in speaking of consumption, says, "Some years ago, a gentleman of the name of Stewart, adopted a rational mode of treatment, with which he had considerable success; but because he could not work miracles, his plan was unjustly depreciated. His method was entirely tonic, and *especially the cautious use of cold and tepid ablutions of the skin*,—a modification of cold bathing—a remedy which is found *so universally beneficial in promoting the resolution (cure) of strumous (scrofulous) tumors.*"

"One thing of which I am convinced is, that the true principle of treating *consumption* is to support the patient's strength to the utmost." This with certainty can be most effectually done by hydropathic treatment. To one who is sufficiently acquainted with the human system, and the water-cure, the indications of treatment are easily understood. In the more advanced stages, it is necessary to palliate the urgent symptoms, to moderate inflammatory action, and support the strength.

Pregnancy and Child-bearing.

It were, perhaps, superfluous to say that during pregnancy the strictest care should be taken of the health. It was an aphorism of Hippocrates, that women, in this state, attacked with acute disease, always die. There are, of course, exceptions, but the state is certainly most unfavorable, if one is attacked by acute disease. The danger to be dreaded is twofold : first, from the disease itself ; and second, from the danger of abortion, as acute disease of the mother very often destroys the child unborn. It is the universal testimony, that the treatment of acute diseases during pregnancy should be one of great caution. Watch the "first symptoms of febrile disease, and meet them in the onset with decided but not violent remedies,—and above all, be strict in attention to regimen."

All correct rules as to quantity and quality of food, times of eating, bathing, exercise, contentment, avoidance of all bodily and mental excitements, should be well understood, and strictly heeded by those in a state of pregnancy. Respecting this state, while we insist upon the importance of attention to the general regimen, let us say that if ever there is a time when one should be at peace with the world, and with Him in whom we always "live, move, and have our being," and should rely with implicit confidence upon *His* protection, and at the same time *should* use every possible means by which health can be preserved,

it is during the period of child-bearing. We do *not* believe, as some tell us, that woman should not understand the functions of her system; nor that such knowledge would be prejudicial to health in child-bearing. We do *not* believe that it was "ordained" that woman should suffer any thing like what she now does, in her present state of knowledge. We *do* believe, we *do know*, that woman might so understand the laws of her system, and so live, that in this period of suffering, and often fatality, there would be a comparative *immunity* from those dangers and evils now so terrible. Ever, "*The way of the transgressor is hard,*" but, "*Wisdom's ways are ways of pleasantness.*"









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